

Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS & SCHOOL METHODS



THE HOLY FAMILY.
Special Devotion for February.

This is the lesson they teach—
The earthly Trinity:
That only where Faith and Prayer abide
Can God's blessing ever be.

This is the message they give,
St. Joseph and sweet Mary:
That only where Love girds the sacrifice
Can man live tranquilly.

Dear Joseph, whose Faith was so strong,
Dear Lady, whose Prayer was so sweet,
Oh, guide us to Love, that we may
Repose at the dear Lord's feet.

Lenten observance in schools. The significance of the Lenten season and the rules of observance incumbent upon children, should be properly explained by teachers to the pupils of the several grades, some time before Ash Wednesday (February 9). It is desirable that the children learn to enter into the spirit of this season of penance with its special church services, that they understand the reasons for the law of abstinence which applies to them, and that they be admonished to deny themselves various little pleasures, in view of the fact that they are not bound to fast. In many parishes the children are advised or requested to attend 8 o'clock mass every morning during Lent.

Another Lenten devotion, usually provided for parish school children, is the Friday afternoon "Way of the Cross," or "Stations of the Cross." Here again care should be taken to see that the children fully understand the meaning and value of the devotion. It should be explained that the "Way of the Cross" is the name given to the way along which our Redeemer passed, bearing His cross, from Pilate's palace to Mount Calvary. Tradition says that the Blessed Mother was wont to visit the spots made sacred by the bleeding feet of her Son, and that the early Christians in crowds visited the holy places. After the Holy Land fell into the hands of the infidel Turks, these visits were quite impossible. Stations of the cross were erected in churches as a substitute for these pilgrimages, and indulgences were granted the same as if a journey were made to Jerusalem. St. Francis of Assisi did much to propagate this devotion.

Some Lenten Reading.—Thoughts and Affections on the Passion of Jesus Christ, Da Bergamo; A Few Simple and Business-Like Ways of Devotion to the Passion, Hill, C. P.; The Holy Season of Lent, Girardey, C. SS. R.; Meditations on the Passion of Our Lord; Flowers of the Passion; Meditations on the Last Words from the Cross, Perraud; The Stations of the Cross, Thurston, S. J.; Way of the Cross; Lenten Readings, Marquess of Bute; The Watches of the Passion, Gallwey, S. J.; History of the Passion, Palma; Meditations on the Passion, Tauler; Lessons from the Passion, Feeney. Any or all of these books may be had from Benziger Brothers.

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A generation ago the story of Washington's hatchet and the cherry tree, of Pocahontas and Captain Smith, and of William Tell shooting the apple were generally held to be historical. Then for a short time we were taught that there was a "battle above the clouds," and an old lady called Barbara Frietchie, and that Marcus Whitman saved Oregon. But historians have relegated these stories to the class of fables, or at least have rendered the Scotch verdict "not proven."

The feeling of pupils toward the teacher is important and depends much upon the manner in which the recitation is conducted. Your instruction may be so searching, and your manner so exacting, that the pupils constantly feel uncomfortable. When such is the case they attend to the order of the recitation, not because they are interested in the subject and are pleased with its development, but because they feel that the teacher is after them, and liable to wound their sensibilities if caught. Children cannot do their best when under restraint of this kind. Real education comes only through interest. Discover this golden pathway, and it will rob labor of its burden, and sweeten all that you do.

A lively song is a valuable means of dispelling the afternoon dulness on the part of teacher and pupils. Let more teachers try it.

A recitation where the pupils tell what they know without being led by constant questioning is a "consummation devoutly to be wished."

To place questions on the blackboard for the help of pupils studying their geography or history lessons leads to good study and good recitations. The plan can be varied by allowing the pupils to make the questions.

Too long reading lessons bring these results: 1. The recitation consists in simply reading the lesson through without attention to meaning or expression. 2. The pupils get through their readers too soon. 3. The practical value of such reading is very small. Short lessons well learned and carefully recited are better.

A teacher who speaks in a tone lower than the average will soon have followers among his pupils. Teachers should speak distinctly and with sufficient energy and volume of voice to be heard in any part of an ordinary schoolroom. Pupils of all ages imitate their teacher. Teachers are the pupils' ideals. The habits which pupils form in school usually accompany them throughout life.

Our readers will do well to remember that every advertisement appearing in The Journal is especially directed to teachers and school authorities, and that for present or future needs or purely as a means of keeping posted on the latest books and supplies for schools it is worth the while of everyone to glance over the announcements of advertisers each month. When samples, booklets or circulars of information are offered they are invariably well worth writing for.

A Suggestion as to Fire Drills: Every little while the newspapers publish accounts of a fire or an alarm of fire in a large school. Sometimes these fires result disastrously. More often, thanks to the excellent work and discipline of teachers, the children all escape safely and no harm is done.

A Chicago correspondent makes the following excellent suggestion. His idea is that principals and teachers in schools should read aloud to the children the accounts of school fires in which the children and the teachers behave well and the children all march out safely.

The reading of such articles—perhaps with certain eliminations in case there is anything to excite the ner-

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vous child—would do great good. Children would be interested to know how often the thing happens, how valuable the fire drill really is, and how each child with courage and presence of mind can contribute to the welfare of all.

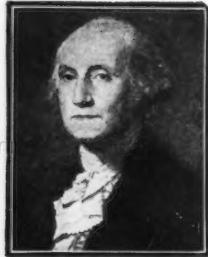
A feeling of solidarity, of mutual helpfulness, is of great importance among all human beings, and as much among children as among grown up people.

Saving the Boys: The care of boys after they have made their First Communion and been confirmed is thus discussed by the Catholic Northwest Progress: "It is a complicated question, involving influences beyond the home for both good and evil. The latter need not be mentioned except to say that they are alluring and abundant, and fortunate is the lad who has the grace of God and the strength of character to resist them. Among the good influences that help to safeguard the boy through the most perilous part of his life, from the age of fourteen to twenty-one, and to launch him on an honorable career, are boys' clubs under the guidance of the pastor and competent laymen, where the youth who no longer attends day-school or Sunday-school may find congenial companionship and wholesome recreation, with class instruction, if desired; the atmosphere and environment tending to a high standard of behavior and to the formation of sound character. Such a club in every parish would form a counter-attraction to the 'gang' and the 'street corner,' and would be the means of saving many a boy who would otherwise drift into evil ways. There is nothing better worth saving than the boys."

In an open letter regarding the great educational gifts by Carnegie and Rockefeller, Bishop Warren Candler of the Southern Methodist Church to-day declares that these under the conditions, tend to godlessness and ruin of country. Bishop Candler says:

"The Carnegie fund excludes from its use members of faculties of church schools, and the Rockefeller fund denies its aid to theological instruction. These two foundations embody prevalent notions on this subject. Now we may as well understand first as last that the policy of religionless education and unmoral culture can end in nothing but ruin.

The colleges of the Roman Catholic church have not asked a penny of the Rockefeller fund or the Carnegie fund, and one risks nothing in saying they will not. These colleges do not propose to be seduced from their mission by any promises of gold. Would that our Protestant institutions were equally devoted to the religious objects they were founded to achieve."



WASHINGTON'S BIRTHDAY, FEB. 22.

'Tis splendid to live so grandly
That long after you are gone
The things you did are remembered,
And recounted under the sun;
To live so bravely and purely
That a nation stops on its way,
And once a year with banner and drum
Keeps the thought of your natal day.

'Tis splendid to have a record
So white and free from stain
That, held to the light, it shows no blot,
Tho' tested and tried again;
That age to age forever
Repeats its story of love,
And your birthday lives in a nation's heart
All other days above.

And this is Washington's glory,
A steadfast soul and true,
Who stood for his country's honor
When his country's days were few.
And now, when its days are many,
And its flag of stars is flung
To the breeze in defiant challenge,
His name is on every tongue.



HUMOR OF THE SCHOOLROOM.

AT SCHOOL.

I like to sit in school and look
At all the girls I know,
When every head above a book
Is bending very low.
They are so much alike, you see,
And yet so different, too—
For some have eyes of brown like me
And some have eyes of blue.

When we're admiring Marguerite,
Whose braids are long and fine
She says she thinks that curls are sweet
Like Josephine's or mine,
But Josephine and I believe
Straight hair is lovelier,
And look at Marguerite and grieve
We are not more like her.

And some have shiny flaxen hair:
And some have brown or black;
Some wear it short; and others wear
Two pigtails down the back.
And some have bows of ribbon gay—
Hair parted on the side,
But every girl likes best the way
Some other's hair is tied.

Just think, if all the little girls
Could, wishing, change their state,
Then all the pigtails would be curly
And all the curls be straight.
And I should look like Marguerite,
And Marguerite like me,
And every day at school we'd meet—
How funny it would be!

—Ethel M. Kelley.

"Professor," said the self-made man, "my son has been at your institution for some time. What is your opinion of him?"

"What calling or profession do you wish him to follow?" queried the professor.

"Well, you see, I'm pretty well fixed," replied the father. "All I've got will be his some day, and I do not expect him to do anything."

"From what I have seen of your son," rejoined the man of learning, "I feel safe in saying that he is fully qualified for that."

"Robert," said a teacher of one of the lower classes during a reading lesson. "Please read the first sentence." A diminutive lad arose to his feet and amid a series of gasps breathed forth the following: "See the horse runnin'!" "Don't forget the 'g.' Robert," admonished the teacher. "Gee! See the horse runnin'," said Robert patiently.

Jimmie giggled when the teacher read the story of the man who swam across the Tiber three times before breakfast. "You do not doubt a trained swimmer could do that, do you, James?" "No, sir," answered James, "but I wondered why he didn't make it four, and get back to the side his clothes were on."

A country school teacher found that one little girl, who came from a family not noted for being especially bright, was unable to say when her birthday came. So, in order to complete her records, the teacher walked two miles to see the girl's mother one afternoon after school. Asked if she could remember just when her daughter was born, the woman thought for some little time, and then with a sort of puzzled look, said: "Well, the gal was born in 'tater time, that's sure, but I can't remember whether she was a-plantin' on 'em or a-diggin' on 'em."

The Madonnas of Art

By Sister M. Fides, Pittsburg, Pa.

In attempting to describe the Madonnas the writer or speaker is at once confronted with the difficulty which arises from the absence of any recognized standard classification of Madonnas. About two hundred pictures, representing the Mother and Child are well known in art; each is, of course, individual or typical of a school, and as such requires explanation and study, but there ought to be broad enough general lines of classification whereby a description of any Madonna may be given, and, in turn, understood.

Estelle M. Hurll, in her admirable little volume, "The Madonna in Art," has attempted to give such a classification, and while leaving much to be supplied, it is still the best of its kind and would furnish some basis of understanding were it better known. She classifies as follows: The Portrait Madonna, The Madonna Enthroned, The Madonna in Glory, The Pastoral Madonna, The Madonna as Christ Bearer, The Madonna in Adoration, The Madonna in the Home Environment, and The Mater Amabilis or Madonna of Love.

The Portrait Madonna is, as its name implies, simply the artist's conception of mother and child without any accessories. A good illustration of the Portrait Madonna is Raphael's *Madonna Granduca*, now in the Pitti gallery, Florence.

The Madonna Enthroned represents the Virgin seated upon a dais or throne with the divine Child upon her knee and holding him up to the admiring gaze of the crowd of worshipers below. Nearly all the early enthroned Madonnas were sanctuary frescoes or altar pieces, and as such highly appropriate. The queen of heaven offers her divine Son for the adoration of the faithful. Palma's great altar piece at Vicenza is an enthroned Madonna, as are Perugino's *Madonna and Lamb* in the Vatican gallery, Rome, and Raphael's *Ansiedei Madonna* in the National gallery, London.

The Madonna in Glory is an enskied Madonna surrounded by cherubs and adoring angels. Raphael's immortal *Sistine Madonna* and Murillo's *Immaculate Conception* have made this type of Madonna familiar to all.

The Pastoral Madonna is a title applied to those pictures wherein landscape of some kind—meadow, hill, stream, distant village church spires, etc.—forms a background to the central group. Raphael particularly delighted in this presentation of the Madonna; his *Madonna of the Meadow*, *Madonna with the Goldfinch*, *Madonna of the House of Alba*, and *La Belle Jardinier* (*The Beautiful Gardener*) are all pastoral Madonnas.

The Madonna as Christ Bearer is characteristic of the ages of faith; it is the direct antithesis of the modern Madonna. Seriousness, the weight of responsibility, sorrow,



Madonna of the Chair.

awe, and adoration find expression in the face of the Mother as she holds the Child whose mysterious gaze seems to look full into Calvary and—beyond it. Botticelli is pre-eminently the artist of the Madonna as Christ Bearer. In his *Madonna and Child*, *Coronation of the Virgin*, *Virgin Infant Jesus and Saint John*, *Madonna of the Pomegranate*, there prevail that reverential sadness, awe, and adoration which characterize the Madonna as Christ Bearer. Bellini's Madonnas are of this type, as are Palma's, Luini's and Murillo's. The Madonna as Christ Bearer is generally an enthroned Madonna, though it may be, as in Raphael's *Sistine Madonna*, a Madonna in Glory.

Somewhat similar to the Madonna as Christ Bearer and likewise of the earlier school is the Madonna in Adoration. In pictures of this type the Virgin kneels in an attitude of adoration before her divine Son. Perugino's *Madre Pia*, now in the National gallery, London, is the best picture of this kind. There are many replicas in other galleries.

The Madonna in the Home Environment and the Mater Amabilis or Madonna of Love have their most frequent, though not their best, expression in the modern Madonna. Bougereau, Bodenhausen, Barabina, Defregger, Sichel, Ferruzzi, Ulterbach, Dagnan-Bouveret, Gabriel Max and many other artists of the day have portrayed affectionate mothers

Sistine Madonna.



By courtesy The Perry Pictures Co., Malden, Mass.

Madonna by Ferruzzi.



Madonna by Bodenhausen.



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and wondrously beautiful children; but though the nimbi surround the heads of these charming creations, and though the name Madonna is held in common by them and by the pictures representing the immaculate Virgin holding in trembling awe her divine Son—yet the canvasses are true; they give out that which was put into them; from the former there emanates the charm of maternity, from the latter the sacred beauty of the Virgin Mother.

The Mater Amabilis has been a favorite subject with artists of all ages and climes. Fra Angelico even, in his *Madonna in Glory*, has not ignored the beauty of a divinely maternal tenderness. Correggio in his *Holy Night* has expressed it with inimitable charm, and even here Raphael excels; many of his pastoral Madonnas emphasize the element of maternal tenderness, but his *Madonna of the Chair* is supremely the Mater Amabilis, *Madonna of Love*.

[The illustrations used in this article were loaned by courtesy of The Perry Picture Co., Malden, Mass. Teachers desiring larger copies of these and other Madonnas at one cent each for twenty-five or more, size 5 to 8 times the illustrations, may obtain same from The Perry Picture Co.]

SOME PROBLEMS OF OUR CATHOLIC EDUCATIONAL SYSTEM.

By Rev. McDevitt (Supt. Philadelphia)

(Continued From Last Month.)

The all-important factor in our school system is the proper training of our teachers. Hence, whenever the subject of education is brought under consideration, emphasis is placed on everything that can conduce to greater efficiency in our teaching body. Religious communities engaged in our schools have always given the subject close consideration; yet, within the last decade of years, pedagogical ways and means have been discussed more publicly, criticized more freely and frankly, in Catholic educational meetings than had previously been the custom. In this there has seemed to some persons, earnest and sincere in their desire for the best, a possible danger that the religious spirit of our teachers might suffer diminution under the insistent demands of modern education. That this fear is ill-founded is evident to those who are familiar with the conservative character of Catholic educational actions in this respect. No one will deny that those who are to teach must have special qualifications of body, mind and soul; that they must have adequate mental equipment and pedagogical skill.

The obviousness of these truths does not guarantee that these qualifications are found in every teacher, or that adequate means are taken always to prepare the teacher for the requirements of the class-room. Hence both efficient and inefficient teachers are to be met with everywhere—in public and in private, as well as in parish schools. On this account those who have the supervision of the schools find it necessary, not only to urge continually that teachers be properly trained, but also to suggest ways and means tending to secure this desirable end.

A few words on this question are prompted by a paper on the subject in a recent number of *The Ecclesiastical Review*. The writer of the article makes a plea for greater devotion to the spiritual side of the Teaching Sister's life, and at the same time warns against the danger of giving too much attention to her training in class-room work. While emphasis is placed upon pedagogical learning, there is an equal insistence that the religious life, and all that it implies, should be sacredly guarded. Experience demonstrates that the teacher who lacks the religious spirit does poorly indeed the real work of Catholic training, even though her pedagogical skill may be highly developed. But it is also true that, however holy and spiritual a teacher may be, however exemplary her religious life, success will not attend her efforts unless she have adequate mental equipment and training for the exacting responsibilities of the ordinary parish school. If the preparation of a Religious for her duties in the parish school be a bar to the religious life, or incompatible with it; if the insistence that Religious be trained for pedagogical work, either at the Mother House or elsewhere, is to be looked on as an unreasonable hardship—then there must be a total change in our educational policy. We feel, however, that the Religious Order that could not preserve its religious spirit under the requirements of proper preparation for the class-room, would abandon at once the work of teaching and devote itself to the personal sanctification of its subjects.

Every principle of justice demands that those who are to educate our children must be fit to do so, and to have any other idea is to close our eyes to the needs of our schools and put obstacles in the way of educational progress. Fortunately, no such conclusions need be drawn on this matter. The religious life is embodied under various forms. In the majority of cases it has an active side that in no way interferes with high spirituality, and the religious who uses every means of increasing her ability as a teacher may make these very means tend to the attainment of religious perfection.

Developing Vocations.

The article to which reference is made above takes up also the question of religious vocations. A word may be said here on this subject. Catholic education in the United States must in the present, as in the past and future, depend upon the Religious Orders for a supply of teachers; where this is not so, the case is exceptional. Nor does this condition arise from economic necessity alone; it is of deliberate choice. The vast majority of parents, unquestionably, desire that their children in the Catholic schools be taught by Religious. Hence educational associations and our religious teaching bodies, seeing on the one hand the ever-increasing demand for religious teachers, and on the other no proportionate means of supply, have appealed from time to time to pastors of souls, begging them to foster among young men and young women vocations to the life of religious teachers; because "the harvest is great and the laborers few."

Some have questioned the wisdom, and even the theological soundness, of these appeals; but religious communities have no intention to swell their ranks with persons who are without a religious vocation. They have in mind the fact that many have a vocation to the religious life who are not wholly conscious of it, or who are deterred from embracing it by fears which their spiritual directors can readily remove.

The adverse comment upon the educational activities of religious communities, as possibly dangerous to the religious spirit, has little to justify it. The injustice is the more evident because of the over-conservatism that it might bring into our educational system.

The criticism of the appeals for vocations to the religious teaching orders has even less to justify it, when we consider the motives of those who make the appeals and the character of the work which is placed before young men and women. For indeed education, in the Catholic sense, means the education of the soul more than the mind. All true education is a divine work. It has had the sanction of God in all ages, and the Church has given it the seal of her approbation by sanctioning religious orders devoted exclusively to the instruction of youth. The Divine Office praises St. Joseph Calasancius in that from his tender years he began to show that fondness for children and that gift of instructing them for which he was afterwards distinguished. He called them around him when he was still but a child himself, and taught them the mysteries of faith and godly prayers.

Having understood from God that his call was to bring up children in godliness and good learning, he founded the order of the Poor Regular Clerks of the Pious Schools of the Mother of God, who profess, as the special object of their institute, a singular care for the teaching of the poor.—*Roman Breviary, 27 August*.

The criticisms to which reference is here made can but serve "to lessen the influence and to thwart the efforts of men who are painfully aware of the possibility of an improvement in the condition of Catholic education here and there throughout the country."—(Report, 1909.)

THE TEACHER'S EXAMPLE.

To obtain the blessing of God on his work, the teacher must be deeply and unaffectedly pious. His devotion need not run into sentimentality, but it must spring from a deep and abiding consciousness of the power and love and goodness of God as revealed in His dealings with man. Unless he himself feel the profound truth and paramount importance of the doctrines and practices of faith he explains, he may indeed enlighten the intellects of his pupils, but he cannot influence their conduct. It is only when he shows in his own life, in his every word and work, the beauty and supreme excellence of Christian faith, that his word will bring forth in the hearts of his hearers the hundredfold fruits of sanctity.

—*Leslie Stanton.*

Religious Instruction

THE TEACHING OF CATHOLIC WORSHIP.

By Rev. T. A. Goebel.—(Ohio)

This paper will concern itself with the practice of religion,—the doing of all those acts by which we worship God. The teaching of Catholic Worship is equivalent to the teaching of the virtue of religion. Now a virtue is a good habit. The teaching of religious worship should mean the training of children in such a manner, that they will perform their religious duties rightly, easily and cheerfully. A Catholic may know all the revealed truths he must believe; he may know all the commandments he must keep; he may know all the Sacraments he must receive, but unless he practice all this in actual life, he will be a theoretical Catholic and such never enter the kingdom of heaven. The habit of worshipping God must be formed in every child, and then will the Scripture be verified: "A young man according to his way, even when he is old, he will not depart therefrom." The general idea of worship is to give one the honor of which he is worthy. Religious worship is rendering to God supreme homage. Worship is internal or external, if completed by mental acts or outward deeds. Worship is direct when offered to God as the immediate object. It is indirect when God is honored through His saints.

How We Worship God.

We worship God by acts of faith, hope and charity, by prayer, by the sacrifice of the Mass, by the observance of Sundays and holydays, by the pious reception of the Sacraments, by participation in the public offices and devotions of the Church and by the devout use of the sacramentals. We worship God by prayer. By prayer we adore God, we thank Him, we ask His pardon, we implore a continuance of His favors. Prayer is homage to God, for the creature expresses his entire dependence on his Creator. He implores good things and to be freed from evil. It is not an uncommon thing to find children who pray only while at school. They pray so much there that they never say a morning or evening prayer at home, nor do they think of praying when in danger of life, when allured to sin nor when suffering from sickness or trouble. Labor of teaching such children has been spent in vain.

It seems to me that children should be taught to pray in school in such a manner that they will gladly pray at home and at church when duty obliges them to worship God by prayer.

Proper Attitude Towards Prayer.

This object may possibly be gained by teaching the child to regard prayer as a rational service. Let the child understand that prayer is merely speaking to God. As children speak to parents so we should speak to our heavenly parent, God. We have the natural duty of adoring God. We adore God by acts of the mind, when we believe the truths He has revealed, when we trust in His promises by hope; when we love Him above all creatures for His own sake. The child should be shown the excellence of mental prayer as exercised in eliciting acts of faith, hope and charity. He should accustom himself to repeat these acts, (which are the highest homage of our mind), for his morning and evening prayer, during visits to the Blessed Sacrament and when preparing to receive Holy Communion.

Next in importance is the custom of offering up all one's thoughts, desires, aspirations, affections and resolutions to God. All these can be included in a good intention made early in the day. The desire of the zealous instructor should be to cultivate in the child the habit for mental and vocal prayer, for prayer in private and in public. The purpose of a prayer book should be explained. What is a prayer book? It is a translation of the liturgical functions enabling a person to follow the solemn services of the Church. The prayer-book is a help and should be used as such. Besides the prayer-book contains a collection of prayers composed by saintly persons for their own use. These prayers expressed the sentiments of holy persons. Some have compiled and published them for the assistance of others. The child should be told that the

prayers of the prayer-book, for various occasions and needs, are simply correct models, that we may and ought to be encouraged to formulate our prayers in our own words and speak to God out of the fulness of our heart in our own natural way, and that prayers composed like those found in prayer-books may be offered to God.

The Sacrifice of the Mass.

We worship God by sacrifice. We worship Him by a complete oblation of ourselves, for He is our supreme Lord and has power over life and death. We worship God by offering Him the sacrifice of His only Begotten Son in the sacrifice of the Mass. The Mass is the chief act of public worship in the New Testament. What a splendid opportunity our parish schools have to teach children the worship of God by means of the Mass! Five times a week the children are present at Mass. During an attendance at week day Mass of eight and possibly twelve years duration, children should know the Mass thoroughly and be able to recognize each part and follow the liturgical prayers intelligently. Are we not compelled to acknowledge that there are children who attend Mass week days, but who miss Mass frequently on Sunday and holydays? Are we not also obliged to admit that there are children who have had all their schooling in our parishes, but who, after they finished school, did not then understand the Mass, who could not and do not use a prayer-book? I dare say we have graduated pupils who have the impression that the Mass is only a suitable occasion to honor the Blessed Virgin and that the proper prayers to say at Mass are those of the Rosary.

It will do no harm to question ourselves and discover whether we allow the Rosary to usurp the rightful place of the liturgy of the Mass. We have a sacrifice. We have sublime prayers which precede and follow the divine oblation. It is best to fasten the attention of children on this central act of worship and to teach them the ceremonies and the prayers of the Mass. Any prayer or devotion, no matter how excellent it may be, is out of place if it distracts the attention of children from the Holy Sacrifice. Our missionaries are careful to have their newly made converts recite the Mass prayers in common. Any method which will help the child to know what the priest is doing at the altar and to understand the prayers he is offering, is to be preferred to all others. The method of Father Graham has been tried and proven excellent. Father Graham follows the liturgical prayers. He breaks them up so that they must be read alternately by the boys and girls or by both in unison. The Gloria, Sanctus, Pater Noster and Communion are set to music and may be sung or read. There will be no need of introducing songs as there is sufficient music to break the monotony. The advantage of this method is that children learn every movement of the priest and they learn the prayers of the Mass without special effort. They are delighted with this way of hearing Mass. Week-day attendance increases and the time spent at Mass passes quickly. Good unison reading and singing can be had at Mass if children of the first, second and third grades are obliged to remain silent. After one has used Fr. Graham's method, children gladly bring their prayer-books to Mass on Sundays and follow the Mass devoutly without assistance.

Sundays and Holydays.

We worship God by observing Sunday and other holydays of obligation. Sunday belongs to the Lord. It is set aside for Him. It must be used for His benefit. The obligation of hearing Mass on Sunday under penalty of committing mortal sin cannot be repeated to often. For even then children will attend Mass on week days and neglect Mass on Sunday. It sometimes appears that they cannot see the distinction between a Mass of counsel and one of obligation.

In regard to the keeping of holydays, it is easy for parish school children, as they have no studies on that day. Children attending public schools are great offenders, because they allow their dislike for missing school to keep them from divine service.

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Worship is given to God by a pious reception of the Sacraments. Penance, Holy Eucharist and Confirmation are the sacraments received by persons of school age. The object of all Catholic teaching is to enable members of the Church to partake worthily of the seven springs of divine grace. A parish school has no excuse for not preparing its pupils to confess their sins properly, for not having them well instructed for their First Holy Communion and for not having them firmly grounded in Christian doctrine previous to Confirmation. We have separate schools chiefly to prepare children for the Sacraments. The acts performed and dispositions needed before and after the Sacraments are deeply religious and by them God is pleased and worshipped.

We worship God by being present during the public offices and devotions of the Church.

Significance of Vespers.

Vespers is the only portion of the divine office sung publicly for the laity. It is easy to have a large attendance of children at Vespers in churches which have a school. In many places children sing the Vesper psalms, and singing the Vespers is the best way for the children to learn this worship of praise. But whether the children sing Vespers or not it will be necessary to explain to them the psalms, hymns, canticles and scripture of which it is composed, and the purpose of Vespers to extol the praises of God. Our object should be to make children see the beauty of Vespers and how it enables us to render God worship of praise. Were Vespers made attractive to children they would continue to attend it throughout life.

The worship of God in His sacramental presence is the very essence of Catholic worship. A genuine devotion to the Blessed Sacrament should be cultivated among the young. They, who possess it, will manifest it by attending Benediction on Sundays and Holydays; by making occasional visits to the Blessed Sacrament and by being present at the exposition of the Blessed Sacrament during the Forty Hours' Devotion. A profound reverence for the Church, a love for the beauty of the altar and its decoration by gifts of flowers will help much to promote this form of divine worship.

All of the devotions have as their end the direct or indirect worship of God. Those devotions which refer to the person of our Lord, such as that of the Way of the Cross, the devotion to His Sacred Heart, the Precious Blood, Holy Face, should hold the first place.

Devotions to the Blessed Virgin.

Next in order of importance are various kinds of devotions to the Blessed Virgin Mary. After that devotion to St. Joseph, one's patron saint or other saints to whom one may feel especially inclined.

It would seem to be the best policy to teach children the essential things of divine worship, such as a daily prayer, Sunday Mass, frequent reception of the sacraments, before teaching them devotions. There is nothing so harmful to the attainment of solid piety, as a multiplicity of devotions. Daily prayer, Sunday Mass and monthly Communion, these are sufficient for the salvation of the ordinary Catholic. Those who cannot recite morning and night prayers faithfully, nor help from missing Sunday Mass, or observe frequent interval in regard to communion, such persons will be hurt much by the adoptions of pious practices. There are three R's in education. There are also three essentials in a pious life. He cannot observe the essential practices of a good Catholic, should not be permitted to adopt this or that devotion. Devotions are intended for such as have an excess of piety; for those who can not only attend to the strict obligations of a Catholic life, but who feels sapable of doing much more than the commandments actually require.

The opportunity to teach devotions to pupils of our schools is unlimited. They are taught sufficiently. Usually they are taught in excess of real need. The case where devotions are taught too little is very rare.

And now a few remarks about the use of sacramentals and we shall have done.

The honor and glory of God are promoted by a devout use of articles intended as helps in the exercise of religion. The Sign of the Cross, holy water, medals, scapulars, rosaries, sacred statues and pictures, crucifixes, ashes and palms, all these assist us in our worship of God. There is no better place to teach the proper use of sacred objects than at school. At school children can learn to value the blessings which the Church invokes on persons, places and things. At school they can learn how to genuflect, bow

and kneel; they can learn the ceremonies of the Church and the customs usually observed in the external practice of the faith.

MEANING OF THE LENTEN SEASON.

In explaining the meaning of the Lenten season, and its first day ceremony, Feb. 9th, the laying on of ashes, the following outline may be used, adapted to the different classes.

Instituted by the apostles in memory of the forty days of our Lord's fasting, Lent extends from Ash Wednesday to Easter Sunday. St. Jerome observes that the number forty is always that of pain and affliction. The Scripture furnishes us proofs of this in great numbers. We will mention: The forty days and forty nights of rain in the deluge; the forty years of exile in the desert; the forty days of siege which preceded the destruction of Jerusalem; the forty days' fasting of Moses and Elias.

Three great thoughts fill all the Lenten liturgy. The Church in the first place proposes to her children's meditation the drama of the Passion of Christ; each week she follows step by step the development of the conspiracy against Jesus. And then Lent was to those who were aspirants for baptism the last preparation, and the Old as well as the New Testament furnished lessons intended to make the catechumens understand the grandeur of the blessing which they were to receive. Besides this the public penitents became also during the holy season the object of the maternal solicitude of the Church, and the numerous instances of mercy with which the Epistles and Gospels are especially filled opened their hearts to confidence, the inseparable accompaniment of pardon. These three considerations are the key to the Epistles and Gospels of this holy time. **The Significance of Ash Wednesday.**

Ashes were not in the beginning laid upon the heads of any but sinners submitted to public penance. Before the Mass of this day the guilty presented themselves at the Church to avow their faults and to receive the ashes on their heads. They were covered at the same time with the haircloth of penance, and driven solemnly from the church doors, which did not open again to them until Holy Thursday. Through humility pious Christians mingled with the penitents. After the abolition of public penance the Church, not wishing to deprive her children of the great teachings contained in the pious ceremony of the ashes, preserved the custom of laying them on the brows of the faithful at the beginning of Lent. Let us respond to her holy intentions, and bring to this ceremony the sentiments of Adam and Eve after their sin. The sentence pronounced against them will fall upon us: Remember, man, that dust thou art, and unto dust thou shalt return."

But beside this sadness, the Church has placed hope. The sign of the cross made on our foreheads with the ashes reminds us that death has been conquered by the divine Crucified One, and that, thanks to Calvary, the dust has become for redeemed man the cradle of a life glorious and immortal.

Elementary Religious Instruction:—The object of the first or beginning course in religious instruction should be to familiarize the child with the acts and formulated prayers, and also to establish in his mind a helpful idea of God, as the Creator and as the Savior of mankind.

Naturally, we must present an idea of the Father and Son, to Whom he is to address his prayers. This at once suggests story telling and the free use of pictures. What idea of God do we wish to give the young child? What is to be the most helpful to him at this period of his childhood? It ought to be brought as close to his daily life as possible. We might present an idea of God, as the Creator of so many marvelous things in the world about us; Who is beautiful in character, without weaknesses, a Friend who rejoices when we are good, Who is pained when we are bad, One Who sees all we do and is pleased with children who avoid selfishness, disobedience or laziness. First in our series of stories or talks to be illustrated with pictures, would come the history of creation, adopted so that it may be understood, as far as childish mind is capable of appreciating such an immense subject. Observation and study of Nature must necessarily follow as God's handiwork. And it is here that we are able to secure so much evidence for the child of God's mysterious power and care for all His creatures.

Subscriptions unpaid for the current school year are now in arrears.

Seen and Heard in the Schoolroom

A VISIT TO WILLARD SCHOOL, CHICAGO

The number work done in this school is of great interest because it illustrates essentially Dr Giffin's pedagogical beliefs regarding the proper and the improper methods of teaching this subject. The abuse of arithmetic has been the cause of the evils often charged to the subject itself. Dr. Giffin is considered an authority on the teaching of arithmetic, being the author of some valuable texts on the subject.

A second grade room was visited where the children were comparing different-sized rectangles. The rectangles were drawn upon the board and lettered. Rectangle T, for instance, was four times as large as rectangle C. Rectangle J was six times as large, rectangle S eight times as large, rectangle L nine times as large. The children compared each of these to all of the others, saying that C was $1/6$ of J. T was $2/3$ of J. J was $2/3$ of L, etc. As the children advance in this work they call C 1, T 4, J 6, S 8 and L 9. No work involving the written symbols 1, 2, 3, etc., had been taught to them. Dr. Giffin was anxious to see what they knew about these symbols from what they had picked up themselves outside of school, so while the Catholic School Journal reporter was present he wrote the figure 2 on the blackboard. A child was asked to tell the name of the figure and to write on the board that number of marks. This the child did. The same thing was done with 5 and then with 32, except, of course, with these larger numbers the marks were not made. At length 4834 was put upon the board and a child asked to read it. One child answered "four eight three four." This child had heard telephone numbers read this way. Another answered "forty-eight hundred thirty-four," another "four thousand eight hundred thirty-four." The children also performed some simple additions. All these facts they had learned themselves outside of school. This shows the truth of Dr. Giffin's belief that it is a natural instinct for children of this grade to learn such number facts. They will learn them and it is impossible to keep the children away from them. It also shows the absurdity of limiting primary children to the enumeration and notation of numbers of two digits, as is so often done in the courses of study made out for second and third grades. They can and do learn the larger ones just as well and apparently with no more effort.

Dr. Giffin believes that children should be taught correct and truthful statements regarding their number work in the minutest particulars. No child in his school talks of "borrowing" when doing problems in subtraction. In a third grade room this problem was done

27 in the following manner: "Eight can not be taken from seven, so we see our minuend as 1 ten and 17 ones; seventeen ones less eight equals nine."

33 8 Here the child said "Eight can not be taken from three, so we see our minuend as two tens and thirteen ones; thirteen ones less eight equals five. We have two tens and five ones or twenty-five."

25 Following out this idea of having the child say the right word, when this problem in multiplication was done the child found the first partial product in the usual way, and then said "My three is in ten's place so I will put my five in ten's place." Then the problem was finished in the usual way.

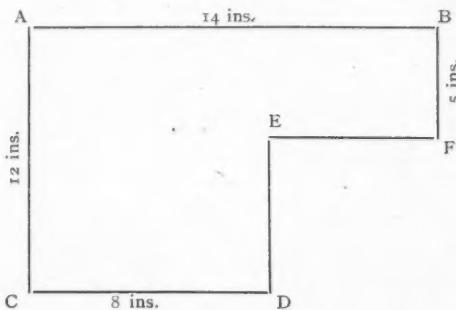
5(425(85) When asked to read the second partial product the pupil read "eighteen thousand seven hundred and fifty."

40 When doing this problem in division, the pupil said: "There will be two figures in my answer because there are not one hundred fives in four hundred twenty-five. I will add the four hundreds to the two tens making forty-two tens. There are eighty fives in forty-two tens. I will subtract forty-tens from forty-two tens leaving two tens. Adding my five ones to the two tens I have twenty-five ones. Twenty-five ones divided by five equals five."

25 25 This method of statement is far better than the old way of saying "Five will not go into four," because the child, knowing that this is four hundred and not four, is confused by such loose ways of speaking. Many children in doing long division speak of "bringing down" numbers and have no idea at all of what they are doing or what they do it for. The above way of explaining the process avoids such mechanical, unthinking juggling with figures. Where children pass over work, content to do things they are told to do, without understanding them, as in the case of "bringing down" numbers in division, they get that habit and go thru their higher mathematics with the same vicious tendency. Sometimes they fail in an examination where their teachers expect them to do well. Then arithmetic is blamed, or it is contended that the pupils have been overworked, whereas the whole trouble is that they have fallen into the habit of mechanically performing operations of whose purpose they know nothing.

77 $\frac{1}{7}$ of These third grade pupils also worked rapidly 77 such problems as the one given in this column, 21 saying "one seventh of seventy-seven is eleven, 84 one seventh of twenty-one is three," and so on. 49 70 63 70 28 56 14 Other columns with different numbers and fractions were done in the same way.

7 The fourth grade pupils, in a room which the reporter visited, did some excellent work in line inspection, after this manner: A diagram like this one was placed on the board, and the children referred to the lines by letter. This work is good introductory practice for the study



27 of geometry. A child said: "The line EF is six inches long because the lines CD and EF are equal in length to the line AB. AB is fourteen inches long and CD is eight inches long. Therefore EF is equal in length to the difference between AB and CD, which is six." In 18 33 8 the same way, another pupil gave the length of the line DE. CA is twelve inches in length and FB is five. Since 25 the lines DE and FB are equal to the line CA in length, the length of DE is equal to the difference between 625 twelve and five inches which is seven inches.

32 Decimals were studied in a fifth grade room by means of imaginary cubes. The pupils imagined a large cube made up of one thousand small cubes. Each of these small cubes were thought of as one thousandth of the large cube. One row of these small cubes equaled one 1250 1875 hundredth of the large cube, one layer equaled one 2000 one thousandth of the large cube.

The Catholic School Journal

tenth. By the use of this device the subject of decimals may be made perfectly clear to the children as was the case in this school. Pupils learn easily the various combinations of decimals by conceiving the relations between groups of these cubes.

The Catholic School Journal reporter witnessed some splendid work in oral percentage by sixth grade pupils. Very rapidly they did such problems as: I sold a horse for one hundred dollars with a discount of ten per cent and ten off for cash. How much did I receive? I sold a bookcase for twenty-five dollars with a discount of 5 per cent and 5 off for cash. How much did I receive? Bought a set of books for twenty dollars and sold them for twenty-five dollars. What was the percent of gain? These problems were done so quickly, showing such careful drill, that the exercise seemed an ideal toward which other teachers might well aim to bring their classes. Ten problems like the following were worked in less than two minutes: Find the interest on \$840 for ten months at 6 per cent.

To convince the reporter that this school does not make a hobby of number work, the reporter was asked to see the language work in many of the same grades in the afternoon.

In language work, little tots in the first grade were making a good beginning by telling stories. These stories were told sympathetically as if the children were interested in them. They also dramatized "The Lion and the Mouse" and "The Poplar and the Pot of Gold." Even in the very first grade, children can be taught to dramatize well as was shown in this school.

In third grade language work, the children in this school were able to write short compositions showing vitality and original thought. This result was fostered by the use of pictures. When the Catholic School Journal reporter entered the room, the teacher selected a new picture which was then hung on the wall where every pupil could see it. Then pupils were allowed five minutes in which to prepare their stories. These stories were supposed to tell what the picture suggested to the child, while not intended as descriptions solely of what appeared in the picture. Hence there was opportunity for the children to use their imagination in writing of happenings and situations not given, but suggested by the picture. The children evidently considered it a pleasure to write these stories and did them with much interest. Undoubtedly their fondness for the picture had much to do with this. Where teachers find great distaste for composition work among their pupils, or little vitality in their stories, such a device ought to prove very helpful.

After the stories were written, different pupils were sent to the board to write sentences taken from them. In doing this the children showed that they understood the correct use of quotation marks and commas, altho they were only in the third grade.

Children in the sixth grade, in preparing essays on the Coming of the Pilgrims, pasted small Perry pictures of the Landing of the Pilgrims, The Pilgrims going to Church, and other appropriate scenes upon their papers, one picture being put on each essay. These pictures were pasted in the center of the paper and the essay written around them. The best essays were hung on the wall for the inspection of visitors.

In an eighth grade room the reporter saw a careful drill on the pronunciation of "common words commonly mispronounced." The teacher had prepared a list of eight hundred such words, and these the children were being drilled upon from day to day, the whole list to be completed during the year, as was also a list of one thousand "common words commonly misspelled." In considering the list of mispronounced words, the pupils had made inductively a number of rules covering the mispronunciation of different classes of words. There was the "Wh" Rule covering words beginning with wh, a rule covering slovenly spoken syllables in such words as "history," "geography," a rule for words often

misspelled because mispronounced. The word "cruel" is a good example.

This teacher also taught her pupils lists of words all containing the same Latin stem, as the stem "dict," for instance. There are in the English language nearly two hundred words containing some form of this stem. "Predict," "predictive," "indict" are examples. While in the eighth grade this teacher intended to give her pupils a vocabulary of five thousand words, all of which they were to be able to use expertly "as a carpenter uses his tools," to give the expression she repeated to them.

In literature these pupils gave a good definition of the lyric and then recited a classic lyric as an example of their definition, carefully bringing out the different points mentioned in the definition. The same was done with the sonnet and the ballad.

GAINING THE RESPECT OF PARENTS AND PUPILS

Thos. E. Sanders.

Just how to get the good-will and respect of patrons and pupils no one can tell you. It is a problem to be solved by your own good sense and personality. It is easier to tell you what not to do than to tell you what to do. The best advice is to be yourself, but to be your best self. Do not try to show off. Do not try to advise on every topic that comes up. Do not push yourself forward in outside matters. Listen to those older than yourself. Weigh what they say, but in school matters be your own boss. Talk little about your plans or your past success. Keep your school room troubles strictly to yourself. Do not criticise former teachers, and if teaching with other teachers beware of criticising another teacher in the same school, however much you may dislike her methods. The teacher may be ever so unpopular, and the person may invite criticism ever so much, but it is your place to avoid it. Then, too, do not criticise or praise one pupil before another pupil or patron outside of school. It is dangerous, and a little tact will enable you to avoid it. Your criticism will do no good, and your praise may cause the bitterest of jealousy. "Miss Jones, don't you think Grace is smart," said a little girl. "Yes, we have many smart pupils in school," replied Miss Jones, and the girl's question was answered and no jealousy created.

A POEM YOU SHOULD LEARN

Teachers are the real makers of citizens, the true nation builders. The hope of better conditions in human society is with the teachers of the citizens of tomorrow. Thru the public schools must be moulded a more humane social order in which men shall feel more truly and keenly the brotherhood of man. The thought which the Catholic School Journal commends to its readers as a working creed, in 1910, has been practically expressed by Edwin Markham.

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And, till it come, we men are slaves,

And travel downward to the dust of graves.
Come, clear the way, then clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for Man.



REASONING IN ARITHMETIC

Mary D. Bradford, Whitewater, Wis.

In the January number accuracy in school arithmetic was defined as "adequacy of expression to idea," and the solutions of simple one-step-problems of each of the five types were given. The solutions were simple statements of the truth about the number relations found in the problems, such as the writer has heard primary children give many times.

When pupils come to the writing of solutions, guidance is needed in order that the tersest "adequate" form may be learned. When the computation required is too difficult to be performed mentally, it is well to keep the expression of the thought process and the "figuring" out of results separate, according to the form illustrated below. It is important that from the start only truthful expressions be accepted, also, that the habit be formed in children of thinking before they start figuring. To bring about these results the writer has found the method illustrated below the best. It will be observed that the written solution consists of simple declarative sentences—the tersest expression of the fact. The sentence takes the equation form, the sign of equality being the verb of the sentence. The subject of the sentence, that is, the first member of the equation, does the thing it should do, names that about which something is to be thought out and expressed. This means that of the two equations, "6×5 = the cost of 6 apples," and "The cost of 6 apples = 6×5," the latter is preferred. This is held to for the reason that it promotes the habit of thinking, already mentioned as the great aim in this work.

The parts of the written solution are named here, and numbered for convenience in referring to them.

(1) The statement of the **given conditions**, or facts named in the problem, and of the thing that is **required**. Later pupils may call these "given" and "required terms." The purpose of this step is to cause a careful reading of the problem. The equation form is preferred here, but how to manage that form of statement for all problems is sometimes puzzling to pupils.

(2) The words "addition," "multiplication," etc., or later, the signs (+), (−), to show that the pupil has classified his problem rightly, and knows what formal process is needed for its solution.

(3) The simple statement of the steps needed in getting the result—the thought process.

(4) The abstract computation to get the result, and the completion of the statement by inserting it.

(5) The proof. In many problems this is simply the careful examination of the statements and the computation. The habit of **making sure** is an important one to foster, and this is done by requiring all steps and processes to be "checked," before the work on any problem is considered done.

That the above is not so formal or so formidable as might appear from reading it, will be shown by the following work:

Problem of Type One

Albert earned \$3.72 in a week, and Edward earned \$2.89. With their combined earnings they bought a cart. What did it cost?

(Statement appearing on pupil's paper or upon the blackboard)—(1) as given above.

Amount Albert earned = \$3.72.

Amount Edward earned = \$2.89.

Combined earnings, spent for cart.

Cost of cart = ?

| | |
|---|----------|
| (2) Process, Addition. | 3.72 (4) |
| (3) The cost of the cart = \$3.72 + \$2.89 = \$6.61. | 2.89 |
| | 6.61 |

Ans.

Problem of Type Two

A farmer sheared 525 sheep in two weeks; the first week he sheared 278 sheep. How many did he shear the second week?

(1) Number of sheep sheared in 2 weeks = 525.
Number of sheep sheared the first week = 278.
Number sheared the second week = ?

| | |
|--|---------------|
| (2) (−) | 525 (4) |
| (3) Number of sheep sheared the second week = 525 − 278 = 247. | 278 |
| | 247 |
| | 525 Proof (5) |

Problem of Type Three

What will 500 tons of hay cost at \$17 a ton?

(1) Cost of 1 ton of hay = \$17.
Cost of 500 tons of hay = ?

| | |
|---|--------|
| (2) (×) | 17 (4) |
| (3) Cost of 500 tons of hay = 500 × \$17 = \$8,500. Ans. | 500 |
| | 5800 |

Problem of Type Four

At 5 cents each, how many children can be carried to the park for \$8.75?

(1) Price for carrying one child to park = 5c.
Money to spend for children = \$8.75
Number of children that can go = ?

| | |
|--|-------------|
| (2) (÷ to find number) or (÷) (The latter is enough if the sign of division is to be used only to indicate the measurement process.) | |
| (3) \$8.75 = 875c. Number of children = 875c. ÷ 5c. = 175 | 5 875 (4) |

Problem of Type Five

If 70 horses are sold for \$15,400, what is one sold for?

(1) Selling price of 70 horses = \$15,400.
Selling price of 1 horse = ?

| | |
|--|--------------------------|
| (2) (÷ to find a part) or (1/x of) | 200 (4) |
| (3) Selling price of 1 horse = 1/70 of \$15,400 = \$200. Ans. | 70 15400 140 140 |
| | 140 |
| | 140 |

The above seems to be the simplest adequate expression of the ideas of the five types of one-step problems. It is believed that a teacher making a presentation to a class of written solutions should furnish a model no less accurate than these. It is not claimed that this form is the best; but only that any form that does not tell the truth is bad. Pupils should be held to truthful expression until they know a rational statement from nonsense. As already said in a previous article of this series, there is first the problem, which presents certain quantitative relations; then there must be the thought in the mind of the pupil to fit the facts of the problem (Here the teacher's care and skill will manifest themselves); and then there must be the expression on the tongue and afterwards on paper to fit the thought in the mind.

This does not mean that every problem given the child to solve should be stretched upon a certain frame. That would lead to arithmetical dawdling. There should be much practice in simply reading or hearing problems read and judging promptly what type they are. There should also be much practice in quick solution—getting the answers as a business man would get them. But before this can be done successfully the child must have power to judge quickly what to do, and that comes from the training to express. Much arithmetic teaching

(Continued on page 313)



Geography and History.



TEACHING THE EARTH AS A WHOLE BY MEANS OF IMAGINARY TRIPS

Charles D. Spain, Detroit, Mich.

In the fourth grade following the study of Home Geography, the custom of presenting the earth as a whole is now quite general. Experience, as well as theory, seems to indicate that a child should be given some idea of the earth-whole (even tho it may be a hazy idea), before he begins a detailed study of the principal geographical and political areas of the earth. In the presentation of this phase of geography, as well as in the presentation of most other phases, the easiest avenue of approach is on the human side. Children readily become interested in the life, customs and industries of the various peoples scattered over the earth's surface, and in studying this aspect of geography they come to have some realization of the position and importance of their own land and other lands in relation to the whole earth.

The simplest and most interesting method of teaching this subject of the earth as a whole is by means of imaginary trips. In teaching these lessons teachers should have constantly at hand large and small globes, hemisphere maps, steamboat and railway folders, timetables, pictures and anything that will in any way serve to make the trips more vivid and real. Some teachers have pupils make coupon tickets covering the entire trip, and certain pupils are designated to act as conductors, steamboat captains, guides, etc.

The lesson given below is merely intended to suggest the kind of ideas which may profitably be emphasized in these imaginary journeys. Every route should be carefully traced on the globe and map, and every important-body of water noted and pointed out. Especial attention should be given to such highways of trade as the Detroit River and the Suez Canal. In as much as the purpose of such trips is to give a bird's-eye-view of the earth, it is not advisable to study in detail any of the points of interest visited. Present only such ideas as will show how the people in these localities provide their own food, clothing and shelter; what means of transportation they use, and how they help to provide food, clothing and shelter for people in other parts of the globe.

A TRIP AROUND THE EARTH

On a pleasant fall afternoon we board one of the fine steamers of the Detroit and Buffalo line and soon are gliding smoothly down the Detroit River. On the American side of the stream is the noise and smoke of many industries, on the opposite side the peaceful villages and farms of southern Canada. Almost every minute the hoarse voice of the whistle proclaims the passage of one of the great barges which ply between Lake Erie and the ports of Lakes Huron, Michigan and Superior. Some of these barges are laden with iron, copper and grain from the great northern regions, while others are carrying coal and other products to those who produce the grain and ore. Late in the day we pass the treacherous Lime Kiln Crossing, and soon our vessel is plowing thru the waters of Lake Erie with her prow turned toward the east. Early the next morning we are in the harbor of Buffalo.

Here much of the grain brought from the north and west is loaded into small canal boats which are drawn by horses along the Erie Canal from Buffalo to Albany, whence they are towed by tugs down the Hudson over

to New York City. Here the grain is loaded upon large ocean vessels to be sent to many parts of the earth.

Our stay here must be brief. At 7:30 we board a fast train on the New York Central and Hudson River railroad bound for New York City. This train, a palace on wheels, with its beautiful furnishings, chair cars, dining cars, and almost every convenience found in modern homes, hurries us along thru the cities of Rochester, Syracuse, Utica and Albany. It then turns south and runs for miles along the banks of the beautiful Hudson River until at 5:48 we find ourselves in the Grand Central station in the great city of New York.

New York is the largest city in our country, and has many points of interest had we time to stop. The downtown streets are lined with skyscrapers many stories high. Everywhere people are hurrying to and fro. Above our heads on an elevated track trains are rushing by with a roar. About us in the streets electric cars, automobiles and taxicabs mingle with the long trains of trucks and wagons, while far below us the subway trains carry people along under the pavements.

But our ship, the Cleveland, of the Hamburg-American line, sails early in the morning, and we must go aboard tonight. At the pier all is bustle and rush. Passengers are arriving in carriages and on foot, trunks are being unloaded from trucks, in the cabin the orchestra is playing cheerfully, and many people are speaking their final words of farewell. We seek our staterooms and are soon lost in slumber.

Strange sounds awaken us early the next morning. The steamer is under way, and as we hurry on deck the vessel is threading her way thru the shipping of lower New York bay. Great ocean vessels, like our own, are coming and going. Car ferries, like those which cross the Detroit River, are moving back and forth heavily loaded. Far above our heads towers the great Statue of Liberty. Soon we pass thru the Narrows and are in the lower bay. At Sandy Hook, the pilot who has guided us thus far, is lowered over the side of the vessel and is soon on board a small boat bound for New York City. He carries with him the last letters and postal cards we shall have an opportunity to mail until we have crossed the Atlantic Ocean. With the departure of the pilot our voyage is really begun. Soon the last vestige of land fades in the distance, and on all sides is a great watery waste.

On about the tenth day of our voyage the faint outlines of the shores of Spain begin to appear, and before long we pass thru the Straits of Gibraltar and are crossing the Mediterranean Sea with our prow turned toward the shores of Italy. On the third day we cast anchor in the Bay of Naples, which is reputed to be one of the most beautiful bays in the world.

The first sight which strikes the eyes is a huge smoking mountain, which rises majestically back of the city. This is the great volcano of Vesuvius, which at times pours forth a stream of red-hot lava. Even now small streams of lava may be seen at night issuing from the volcano's side.

Naples has a modern portion with many fine streets and beautiful buildings, but it is in old Naples that we have the greatest interest. Here the streets are narrow, often not over six feet wide. Dark, filthy tenement houses stand on both sides of these streets, and often the light from above is almost entirely shut out. Day and night these narrow thoroughfares swarm with the poor and ignorant natives. Many of them must sleep, eat, and even dress in the public streets.

Some of these natives are fishermen; some are musicians who play on the boats which ply upon the Bay of Naples; some are engaged in making macaroni, much of which is eaten in our country; many are beggars, and hundreds of this lower class come to America every year. We often see them selling fruit and ice cream from street carts or playing a hand-organ from house to house.

In Naples the milkman drives a flock of goats or a herd

of cows thru the streets and milks them at so much a pint. If you live on an upper story the goats will climb the stairway to be milked at your door.

In the vicinity of Naples fruit is abundant, and in season you may pick ripe figs, oranges, lemons and apricots from the trees.

Having hastily viewed Naples we resume our journey, and in a few days we enter the Suez Canal. This important channel was built to shorten the water route between Europe and Asia. Hundreds of vessels pass thru this waterway each year, but its annual traffic is much less than that which passes thru the Detroit River. Having left the canal, we turn our course across the Red Sea, and a four days' sail brings us to Aden on the Straits of Bab-el-Mandeb. Here we enter the Indian Ocean and in about five days more we pass thru the Arabian Sea and anchor in the harbor of Bombay, India.

A part of this city is modern, and its buildings and streets are much like those of our great cities. Bombay is an important seaport. From here great quantities of grain are shipped by way of the Suez Canal to Europe. The streets of Bombay are crowded with people of many nationalities. Here you may see American and English dressed as we dress. Arabs in fezzes, Negroes, brown Malays, Chinese with silk robes, Mohammedans, with green or white turbans, and Parsees all in white. Like Naples, many parts of Bombay are crowded with poor people who have little to eat, and who are huddled together in filthy, ill-ventilated houses.

A sail of about nine days around the peninsula of India, past the island of Ceylon, and thru the Bay of Bengal brings us to Calcutta, another important seaport of India. The harbor swarms with vessels. The city itself, like Bombay, has an English quarter, with its fine boulevards, parks and buildings. The natives, who are largely Hindus, live on narrow, dirty streets in hovels of mud or bamboo poles covered with matting. The Hindu's religion forbids him to kill animals. So here in India we find more kindness shown toward animals than anywhere else. They even have hospitals for sick horses, cows and birds. Because of these religious views India is overrun with tigers, wolves and snakes, which do much harm. The Ganges River is considered sacred by the natives, hence they go in large numbers to bathe in these waters. After a bath they pray and in a temple near by goats and kids are killed as a sacrifice to a great stone image before which they worship.

Leaving Calcutta we pass thru the Straits of Malacca, and turning northward are soon in the harbor of Manila, Philippine Islands. These islands were secured by the United States from Spain at the close of the Spanish-American war. Some of the native Filipinos are intelligent, and some are still in a savage state. These islands are fertile and produce large quantities of bananas, cocoanuts, oranges, rice, cocoa and hemp. Cattle are scarce here, and the people use goats' milk. The Filipinos raise a small pony for riding, and for pulling heavy loads they use the water-buffalo, which they catch and tame when the animal is very young.

Leaving Manila it is only a short sail to Hong Kong on the coast of China. Hong Kong is really an island, and hundreds of ships ride at anchor in this harbor. England controls this Chinese city, and the English quarter is clean and beautiful. In the Chinese part of the city the streets are narrow and unclean. The lower class of Chinese, called "coolies," are filthy and shabby in appearance, wear long finger nails and their faces have an appearance of sadness. The English have brought men from India to act as policemen to keep these Chinese in check. England also keeps a garrison of three thousand soldiers here. If we wish to travel about we may hire a canvas-covered chair, supported by two poles and carried by "coolies." Some of the more prosperous natives have crude carts, and some, who can afford it, ride in wheel-barrows propelled by "coolies."

Before returning to our vessel we take a river steamer

for a ride of ninety miles up the river to Canton. This boat is a large and modern vessel, and many English and Americans are on board. Far down in the hold of the vessel are several hundred "coolies," who are locked in for fear they may commit robbery or other crime. On both sides of the river, as we pass along, we see fields of rice and great banana, sugar and orange plantations. All along the river we overtake small boats on their way to Canton filled with fruit and vegetables for the Canton market. When we arrive at Canton we hire a jinrikisha, a small two-wheeled cart, drawn by "coolies," and see the city.

The streets of Canton are just as narrow and filthy and crowded as the streets of Bombay, Calcutta and Naples. Foreigners who are not attended by Chinese guides hesitate to wander along these narrow, crowded streets. The stores are decked with red, blue, green and gold signs, which give them a unique appearance. If we care to step into a restaurant we may see fine cuts of cat, dog, rat and horse meat displayed for sale, and these are considered delicacies by the natives.

Returning to Hong Kong we resume our voyage, and having crossed the East China Sea we enter the harbor of Yokohama, Japan. This city has also a foreign quarter and a native quarter. The climate here is not always warm. Snow often falls, but in spite of this the people wear very light clothing, and have very little fire in their houses. Here we again ride in the jinrikisha. With two natives in front to pull, and two behind to push, we travel at a lively rate, even for many miles. The Japanese, unlike the Chinese, seem to be happy in their work. Eighteen miles from Yokohama is the city of Tokio, where the Emperor dwells.

The country life of the Japanese is very simple. They have no oxen, sheep or donkeys. In the interior there are no wagon roads. Farmers do not know milk or butter, and even bread is unknown. Fish, rice and vegetables are their food. They eat no meat as their religion forbids it. The people are small. The women seem like little girls, and the children like dolls. Japan has a great snow-capped mountain called Fuji-Yama, which is held sacred by the natives. Thousands of pilgrims wearing rain-coats of matting and split-bamboo hats, climb the mountain every year for worship.

Leaving Japan we turn our course across the Pacific Ocean toward the shores of America. En route we must stop for a brief visit to one of our American possessions, the Hawaiian Islands. Honolulu, on the island of Oahu, has a good harbor, and most vessels plying between California and the Orient stop here. Hawaii has a pleasant climate, and sends us sugar, fruits, rice and coffee in exchange for our manufactured articles.

In seven days more we pass thru the Golden Gate and are in the harbor of San Francisco, California, and once more in our own land. This harbor is the finest on the Pacific coast, and is the great shipping port for goods bound for the eastern countries. San Francisco has its Chinese quarter, just as Hong Kong has its European quarter, and there are more Chinese in California than in any part of our country. The valleys of California are fertile, and grapes, figs, lemons, oranges and olives are raised in abundance and shipped to the east.

After a brief pause in San Francisco we hasten on our way. Taking a fast train from this city we cross the Sierra Nevada mountains and are soon in the plains of Nevada and Utah. Here for miles no tree or shrub is seen, nothing but a glistening white substance called alkali. We pause briefly in our course to visit the Great Salt Lake and the fine modern city of the same name, which the Mormons, a peculiar religious sect, have built up in the desert. By means of irrigation this whole region around Salt Lake City has been made to produce abundantly.

Hastening on our way we enter Colorado and stop for a time in the city of Denver, situated on a high plateau, near the Rocky Mountains. Denver has a pleasant climate and a dry atmosphere which has attracted

(Continued on page 304)



Language and Reading.



PHONICS

F. S. Hyer, Stevens Point, Wis.

COMPOUND PHONOGRAMS

"A phonogram is a letter, character, or mark used to represent a particular sound." Webster's Dictionary.

"A phonogram is a graphic character representing a sound of the human voice." Century Dictionary.

Last month we considered the teaching of the sounds of the consonants, or simple phonograms, a single letter in each case representing a particular sound. I wish now to discuss the teaching of compound phonograms which may be defined as "a combination of letters having a particular sound." The following is a list of compound phonograms arranged alphabetically:

| | | | | |
|------|------|------|-----|-------|
| ab | ash | em | ipe | ore |
| ac | ask | en | ir | ought |
| ace | asp | ence | ire | ound |
| ack | ast | ep | ish | ox |
| ad | at | er | ist | oy |
| ade | ate | es | ith | ub |
| af | ath | ess | ix | ude |
| ag | av | eat | oap | uck |
| age | aw | et | oar | ud |
| all | ay | ew | ob | ube |
| aim | ax | ex | oc | uff |
| air | eam | ey | ock | ug |
| ake | ean | ib | od | um |
| al | eap | ic | ode | ume |
| ale | ec | ice | oft | un |
| alk | eck | igh | og | ung |
| alm | ed | ike | oil | unt |
| am | ef | ill | old | up |
| ame | edge | im | om | ur |
| an | eed | ime | oom | ure |
| ane | eek | inch | oop | ust |
| ance | eep | ine | op | ut |
| ang | eel | ink | ope | ute |
| ap | ell | ing | or | |
| ape | elt | ip | | |

Compound phonograms with exceptions:

| | |
|--------------------|--------------------|
| all—shall | ind—wind |
| ave—have | oad—broad |
| atch—watch | on—the word "on" |
| are—the word "are" | one—the word "one" |
| ass—crass | eok—spook |

east—breast

eight—height, slight

In selecting the compound phonogram to teach first, the teacher will be guided by the utility of the phonogram at the particular stage of the pupils' work. I should teach the compound phonogram "ing" first, for several reasons.

1. It unites readily with many of the verbs which have been taught, as

| | | | |
|------|----------|-------|-----------|
| see | see-ing | catch | catch-ing |
| go | go-ing | swing | swing-ing |
| play | play-ing | sing | sing-ing |
| jump | jump-ing | | |

The pupils are thus enabled to make a number of new words from those already known.

2. It unites readily with a large number of the consonant sounds which are already known, having been taught in accordance with the suggestions given in the last paper in the January number of the Catholic School Journal, enabling the pupils to make and unlock many new words, thus leading them to see the value of learning new compound phonograms, or "families" as the teachers call them.

| | | | |
|-------|---------|-----------|-----------|
| s-ing | t-ing | fl-ing | bring-ing |
| r-ing | l-ing | sw-ing | sting-ing |
| w-ing | br-ing | sing-ing | ring-ing |
| k-ing | st-ing | swing-ing | |
| d-ing | str-ing | | |

3. Drill upon the correct enunciation of the sound of "ing" will lessen the prevalent tendency to slur the "g" sound in words ending in "ing," as mornin', goin', etc. The teacher should pay especial attention at this time to words that are liable to be so slurred, as going running seeing doing coming jumping playing having morning

Having taught a phonogram, the teacher should take advantage of every opportunity to use it in helping the pupils to unlock words containing it. Under no circumstances should the children be encouraged to spell the new word letter by letter. Let us suppose the new word is "flying," if the children have had the word "fly," they will at once pronounce the new word, having had the compound phonogram, "ing." If they have not had the word "fly," then the teacher should write "fly" on the board, tell them the word, and then write "flying" on the board and let them unlock it for themselves. This should be done with every new word containing a known phonogram. Nothing should be said about the letters that compose the phonogram, nor should diacritical marks be used.

Select some word like "rat" that contains a "family" known to the children and have them give words that contain the same "family." Write the words on the board and have the children sound both the consonant and the compound phonogram, as

| | | | |
|------|---------|----------|-----------|
| "at" | pet | lock-et | nigh |
| bat | net | sprocket | sight |
| cat | wet | "er" | night |
| mat | "ask" | rock-er | light |
| rat | task | locker | slight |
| hat | bask | singer | lighting |
| sat | mask | ringer | lighter |
| Nat | cask | letter | slighting |
| slat | bask-et | better | fight |
| "et" | cask-et | setter | fighting |
| met | "ock" | matter | flight |
| let | rock | batter | right |
| set | rock-et | "igh" | might |
| bet | lock | sigh | |

The teacher should proceed in this manner with each "family" as she presents it. First give the phonogram and then have the children give words that contain the sound. The pupils will gain rapidly in ability to use the phonograms taught and will enjoy the use of the new power.

In the next number I shall present the method of teaching compound phonograms that have exceptions.

TEACHING THE EARTH AS A WHOLE BY MEANS OF IMAGINARY TRIPS

(Continued from page 303)

hundreds of people from the east. Near by are the Cripple Creek and Leadville mines, and these together with the adjacent grazing and farming lands have made Denver an important commercial center.

As we hurry eastward we cross the Missouri and Mississippi rivers and stop for a time in Chicago, the second city in size in the United States. Here we find the rush and bustle of a city like New York. Many railway lines from all points of the compass center in Chicago, and here the cattle and grain from the vast western and northwestern plains are brought for shipment to the states farther east. From the great packing houses in Chicago dressed meat is shipped to all parts of the country.

Leaving Chicago we take a night train on the Michigan Central railway, and after a comfortable ride on a Pullman sleeper we breakfast next morning in our home in Detroit, having completed the circuit of the globe.

Drawing and Construction Work

PRIMARY GRADES

February is a wise time of the year to build the Eskimo village. January may seem better to some, but after the making of many Christmas things during December most teachers are not inclined to start the new year with more detail handwork.

The illustration given suggests what may be done. The dogs may be hectographed for the youngest children, but in a second or third grade it is better to draw a picture of the dog of fair size on the blackboard and let the children copy it until they can make good drawings. Another way is to provide patterns for them to trace around and make as many as they wish. This last method is one of the best; usually after several tracings the youngster tires of the pattern and draws the picture freehand.

The sled would doubtless need to be hectographed on thin cardboard, the measurements are beyond the ability of most primary children. It can easily be cut out, folded, and five or more dogs harnessed to it with twine. The little rectangles beneath the feet of the dogs are to be folded so they will stand. The sled may be loaded with miniature bundles made of tag-board, or have an Eskimo as driver. Eskimo children may be drawn freehand, cut out, made to stand, run or sit in the same way as the dogs.

The igloo can be made of cotton batten, or a better way is to make it of clay. In most places clay can be easily procured, either from the kindergarten or from a store, or kiln. The clay should be of such a consistency that it will model smoothly and not adhere to the hands. Take a lump and roll on a board until it is, say, a half inch in diameter and twelve to fifteen inches long. Lay this in the form of a circle on a board. This circle should be the size you wish for the base of the igloo. Now with more of the "clay rope" coil slowly up the sides of the igloo, like an old-fashioned bee hive, occasionally modeling with the hands to keep the form. If you will take the trouble to do this with the children gathered around you after school, explaining how the Eskimo make their houses of ice cakes, they will have the idea clearly fixed in their minds and you will have one of the pleasantest quarter hours you have experienced as a teacher.

When dry and hard place the igloo on the sand table, which should be covered with cotton to represent snow, arrange the sleds and dogs, the Eskimo, possibly a walrus or seal, and also have a short piece of string fastened to two upright twigs from which can be suspended fish made of paper and colored with wax crayons. The table should be against the blackboard upon which may be drawn a suitable background of icebergs, polar sun, etc.

To get full value from this work have the children use all of the above in their drawing; illustrating the Eskimo life and picturing the stories you will tell them. Find a copy of Frederick Schwatka's "Children of the Cold," or the Peary stories, "Children of the Arctic," "The Snow Baby," or "Snowland Folk."

GRAMMAR GRADES

The subject of freehand drawing should be continued during February. There is no question but what the subject is the hardest part of the drawing course as well as the most important. After four weeks of drawing from various things it is hardly to be expected that children will cry for more. Some ingenuity is nec-

essary to continue the interest, in fact, we need to redress our subject most attractively.

Drawing several objects in a group will appeal to most children, and at the same time give us an opportunity to drill on more good drawing. This can be begun as low as a fourth or fifth grade. In these two grades, of course, simple objects must be attempted.

Some simple kettle, dish or jar may be drawn first, and then a vegetable, such as the potato, drawn in front, only lower on the paper and slightly to one side. You will need to watch carefully that the object in front is placed lower on the paper than the object in the background. Illustrate this on the blackboard, so the children will see the principle involved, otherwise our vegetable will be floating in space.

It is advisable, as has been suggested, to draw the back object first. In doing so have only this placed before the children first and take the time to examine

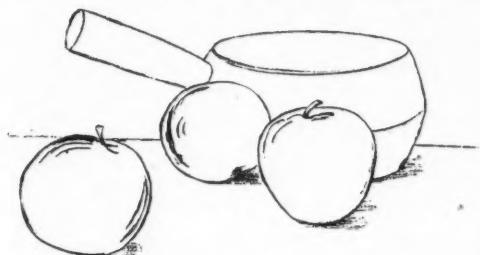


Fig. 2.

each drawing, and, if necessary, show the children where to correct. Then add the smaller object. Sketch quickly on the board the two objects showing a good arrangement. If some see the potato directly in front of the jar then suggest they draw the vegetable not in front but slightly to one side, for sake of the better composition. Now add the table line, being sure it is back of the jar and not under it.

In this same way object drawing may be carried out in all the grammar grades. It will be well worth your while to plan interesting groups. Let them be consistent; a milk can and a beet will not make a good group, for there is no relation between them. A milk can and a glass would be better, or a casserole and a

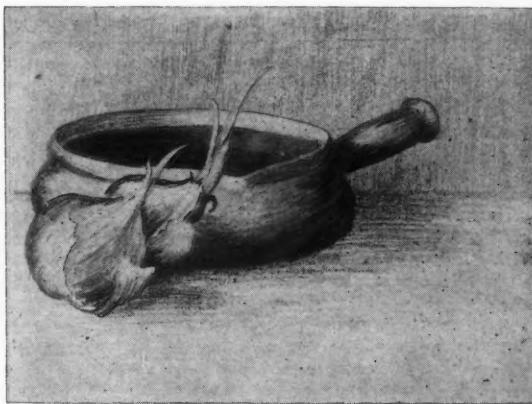
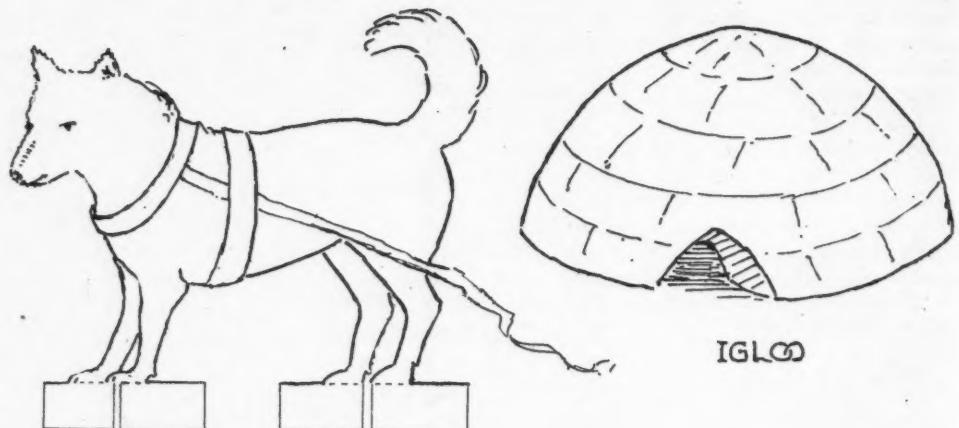


Fig. 3.

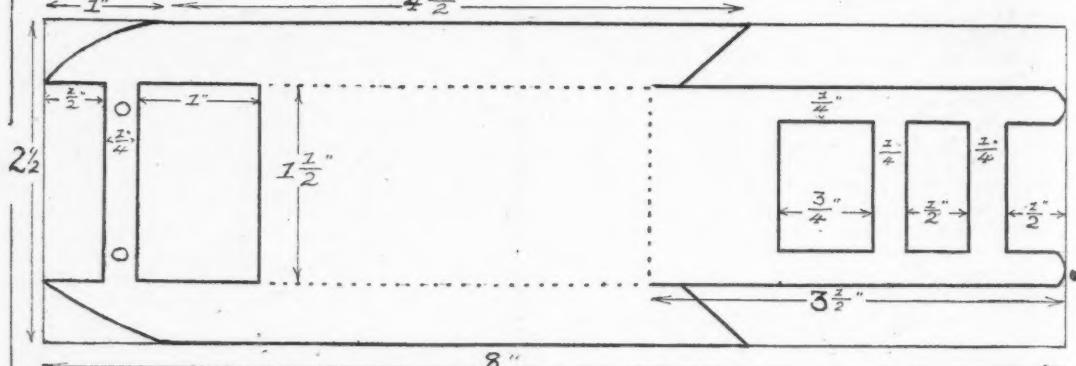
beet. In upper grades some attractive groups may be easily planned, such as a camera, a printing frame and a can for blue print paper; a watering can, flower pot and trowel; umbrella, hat and grip; an empty square tin for paint, with a pail and brush; or a dinner pail with cover resting against the side of pail and a glass, or knife and fork in the foreground. Use enough groups for each lesson so every pupil can see clearly.

The eighth and ninth grades can shade their drawings

ESKIMO VILLAGE
FOR SAND TABLE AND ILLUSTRATION.



IGLOO



PATTERN FOR SLED

SKETCH FOR
THE BLACKBOARD.

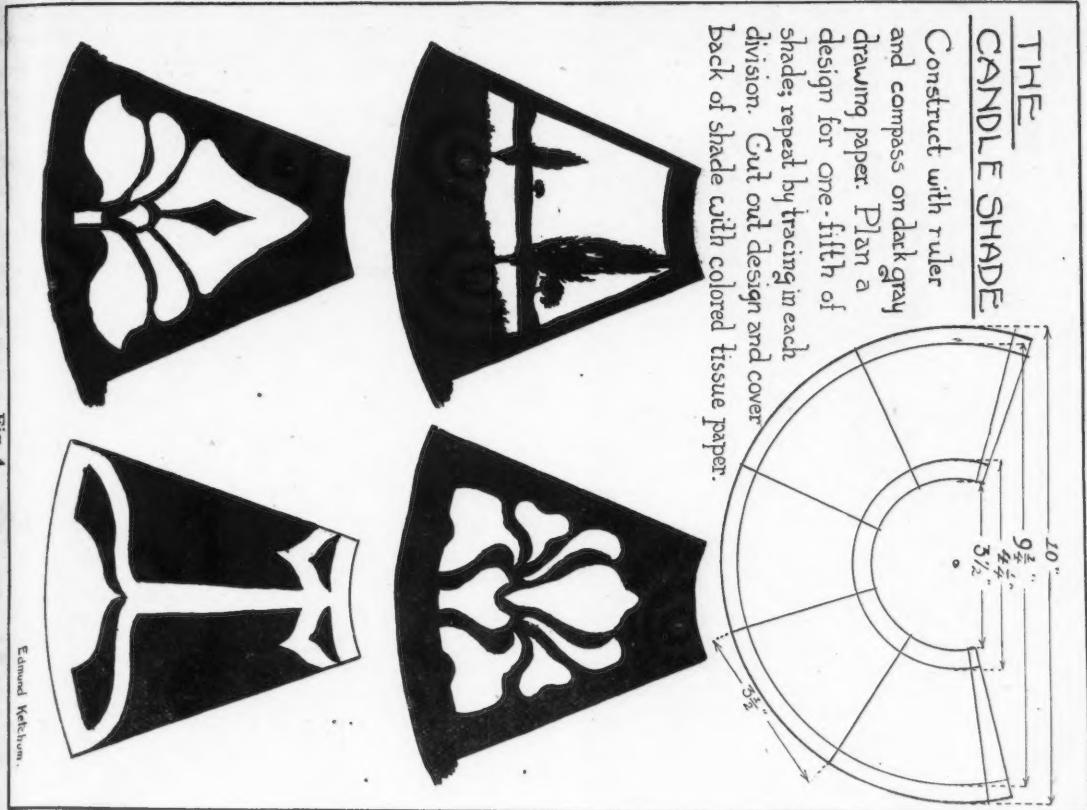


FIG. 4.

Edmund Ketchum.

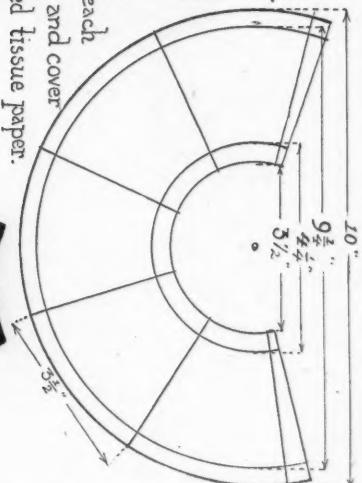
as illustrated. Keep the lines in the foreground horizontal, and in the background vertical; this will make the difference in these two planes. The shading of the objects should be done by following the surface, or contour, of the object with the pencil lines. Groups should be planned which have a decided contrast of light and dark for shaded drawings. The shading is not hard and is quite interesting to the pupils. Another suggestion, some day have the group drawing done on a light gray paper, and at another lesson go over the different objects with pale washes of the local colors. Do not try for the exact color but rather to suggest the color with tints. When dry trim to appropriate size and mount on gray paper of darker tone.

CANDLE SHADE

We need for this something less than three-quarters of a circle. Such an arc may be drawn with a five-inch radius on nine by twelve heavy gray cover paper, and then the arcs as given in the illustration. Then setting the compass at three and a half inches lay off five such arcs on the largest circle; from these points draw to the center, giving the five divisions. Allow small strips at the ends for pasting.

The design you intend to use in each panel should be worked out on white paper and then traced five times on the gray paper. Carbon paper will transfer the design so it can be clearly seen. The spaces are then cut out with scissors, or knife, and tissue paper of appropriate color, or colors, pasted on the back over these spaces. The landscape idea is good and not very difficult; in the illustration given red, yellow or blue would be right for the color. Use the same design in each division and the same colors of tissue. Cut out the five divisions of tissue rather than attempt using one piece for the whole. Candle shade supports may be bought by the children for a few cents, or the shade could be planned larger and used on a lamp with a home-made support of wire.

Construct with ruler and compass on dark gray drawing paper. Plan a design for one fifth of shade; repeat by tracing in each division. Cut out design and cover back of shade with colored tissue paper.



SPECIAL DAY HANDWORK

Miss Ida A. Derrick, Dewey School, Quincy, Ill.

Cherries (Fig. I.)

Cut cherries from red, leaves from green, and stem from brown cover paper. Paste on white drawing paper as in Fig 1. This makes a very neat cover for a Washington booklet, and will also answer for a schoolroom border. If the cover paper can not be procured, plain white drawing paper, colored the desired color, may be used.

Hatchet (Fig. II.)

The hatchet shown in Fig. II. may be used as a pattern for hatchet booklets. Trace as many as desired on white drawing paper and twice this number on red cover paper. Each child should cut out one white and two red ones. Paste pieces of silver paper on red hatchets, to represent the steel. Tie the three together with ribbon, placing the white one between the two red ones. On the white one, have the children write something such as the following:

"George Washington. 1732-1799."

Valentines

A number of valentines are shown here. All are easily made and require very inexpensive materials.

Fig. III. is about the most attractive. Cut three hearts, of uniform size, from red cover paper. On each of these paste a scrap picture. Paste ribbon on the back by means of little strips of paper.

Fig. IV. is one that the boys will enjoy making. When completed it resembles a fire cracker. A small piece of red cover paper is wrapped around a pencil and one edge pasted over the other. This is then removed from the pencil. A piece of cord string is pasted in an upper corner of a piece of white paper, upon which has been written a valentine message. This is rolled up and placed inside of the red tube.

Fig. V. is a double heart, cut from wall paper. A piece

of this paper is folded and a heart cut, as shown by dotted lines in Dia. I. On the inside a valentine message may be written.

Fig. VI. is made by folding in half, a piece of white

drawing paper. Decorate with red hearts. These hearts may be raised from the paper by means of small pieces of white paper, folded as in Dia. II.

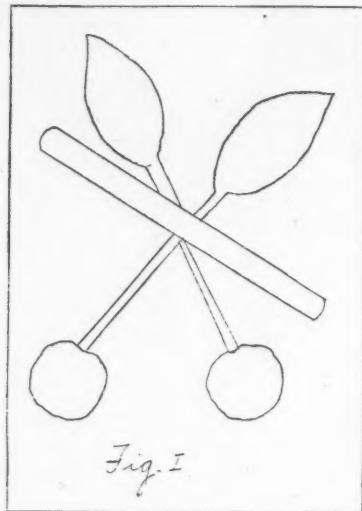


Fig. I.



Fig. II.

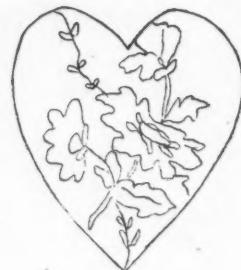


Fig. V (a).

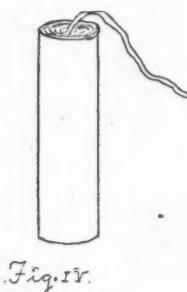


Fig. III.

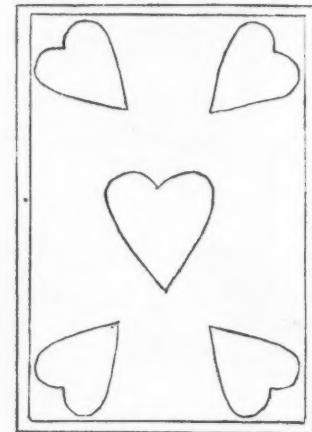


Fig. VI.

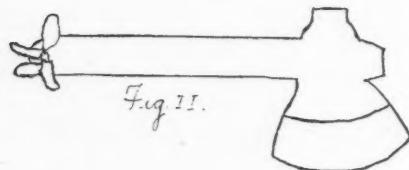


Fig. IV.

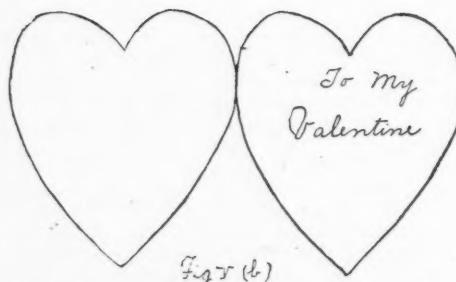
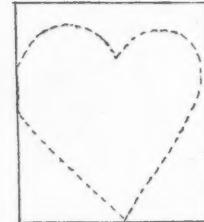


Fig. V (b).



Dia. I.



Dia. II.

GO TO GRASS

I would not have every man nor every part of a man cultivated, any more than I would have every acre of earth cultivated: part will be tillage, but the greater part will be meadow and forest, not only serving an immediate use, but preparing a mould against a distant future, by the annual decay of the vegetation which it supports.

There are other letters for the child to learn than those which Cadmus invented. The Spaniards have a good term to express this wild and dusky knowledge—Grammatica parda, tawny grammar—a kind of mother-wit derived from that same leopard to which I have referred.

We have heard of a Society for the Diffusion of Useful Knowledge. It is said that knowledge is power; and

the like. Methinks there is equal need of a Society for the Diffusion of Useful Ignorance, what we will call Beautiful Knowledge, a knowledge useful in a higher sense: for what is most of our boasted so-called knowledge but a conceit that we know something, which robs us of the advantage of our actual ignorance? What we call knowledge is often our positive ignorance; ignorance our negative knowledge. By long years of patient industry and reading of the newspapers,—for what are the libraries of science but files of newspapers?—a man accumulates a myriad of facts, lays them up in his memory, and then when in some spring of his life he saunters abroad into the Great Fields of thought, he, as it were, goes to grass like a horse, and leaves all his harness behind in the stable. I would say to the Society for the Diffusion of Useful Knowledge, sometimes,—Go to grass. You have eaten hay long enough.—Thoreau.

Nature Study

ANIMAL PETS

Anna H. Morse, Charleston, Ill.

"What pets have you at home that you have to take care of, these winter days, children? Tell me about some of them and how you help them to live," said Miss M—— one cold snowy winter day.

"I have a kitten, Miss M——," said Harold. "I feed it every morning and noon and night."

"I feed my canary every day," said Elsa. "And I give it water, too."

"My gold fish do not have to be fed every day, but I put a cupful of fresh water into the tank and take out a cupful of the old water every day, and sometimes mamma helps me put in all fresh water," chattered Muriel.

"I have a pony and I am learning to take care of him. I know how much to feed him now, and how to comb his hair, but papa says I can't comb hard enough 'till I get more muscle," said Henry.

"I have a little dog," "And I have a great big dog," said Mary and William in concert.

DRAWING PICTURES OF PET ANIMALS

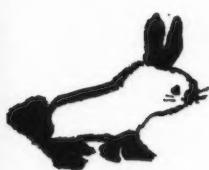
"Listen, children," said Miss M——. And when forty pairs of hands were folded on forty desks she held up



My kitty.



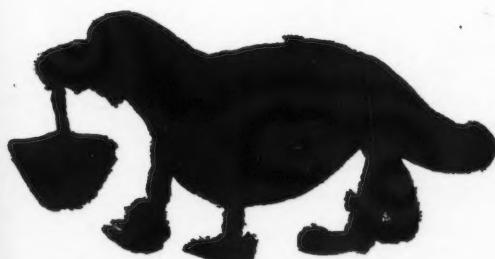
From a picture.



My bunny.



A dog.



My dog.

some oblong papers, saying as she did so, "I want to know a great deal more about these pets of yours, and what you do for them, and what they do for you. Today I want you to take these papers home and draw some pictures of one animal that lives near your house, or in

it. If you have no pet of your own, you must look at some one's else horse, or dog, or kitten, or goat, or—little calf, or what not! I want your picture to show the



A rooster.

animal doing something, or show some one doing something for the animal. This time you are not to 'make up' pictures, but you are to have your picture tell what is really true about the pet you are looking at."

This much by way of encouraging real observation of familiar animals, that there may be material for the following lessons:

1. Pictures brought and arranged in groups.
2. Pictures discussed by groups, teacher supplying other and better illustrations of the animals discussed.
3. The cat, dog, fish and horse observed, by the children under teacher's immediate supervision.
4. Pictures made under teacher's direction.

CONVERSATIONS ABOUT THE PICTURES OF THE CAT

For example, the children have brought their pictures from their home observation lesson, and all who drew cats are going to tell about them today. A mere touch of paste fastens these pictures to the board where they can be seen by all the class.

"What does this picture show, Edith?" Edith, whose picture is being observed, explains: "I meant that to show my kitty reaching up to get a piece of meat I was holding for her. She stands right up on her hind legs and reaches out one paw and it looks like a fat little hand, only her claws stretch out so far that it scares me sometimes!"

"My picture shows my little black kitten drinking a saucer of milk. He curls down in a little ball after he has had enough supper, and he won't play at all until he has had a nap."

"My kitten is playing with a little make-believe mouse in this picture. She just pounces on it as if it were real, sometimes, if I tie a string to it and jerk it a little. She likes to play with things that move so she can run and catch them. I tell you she's a quick one! You just ought to see her chase a ball! Sometimes she just sneaks up so slowly and so still! And then—jump! She's right upon it and holding it with her paws; then she pats it a little and it rolls and she pretends not to notice it for a minute; and then she does the same thing over again, only never twice alike."

Here John paused for breath, and Miss M—— said: "All this is great fun for a kitten, and for us, too, to see. But is there ever a time when she really means business by just such actions; and does she ever help us any by her quick still ways?"

"Yes," Miss M——. "I should think she did mean business sometimes. Mamma said that my cat was a good mouser, and it was because she was so quick and yet sometimes so quiet. Mamma says she is a real help about keeping the house cleared from mice."

"Tomorrow we will talk about the next group of pictures, and another group the next day. Then next week we will have some of these pets come to visit us at school where we can all see them at once, and find out more about them. We will take a little trip to visit some animals, too, instead of having them all come to see us."

In accordance with this promise lessons were planned as follows:

PICTURES OF THE DOG

The children's drawings of dogs were talked over with some freedom. The most obvious activities were noticed and pictured by children, i. e.,

1. The dogs barking at strangers.
2. Dog gnawing a bone.
3. Dog sitting beside baby to take care of her.
4. Dog going hunting with a big boy.
5. Dog carrying a bone in his mouth.
6. Dog digging in the snow for a buried bone.

THE GOLD FISH

In the lessons about the gold fish, the children had noticed only the simple fact that the fishes open their mouths in the water and seem to drink it in; that they swim, dive and come to the top of the water; that their tails and fins help them. The children knew that they fed the fishes with scraps of prepared fish food.

But in all these first lessons Miss M— had no wish to hurry things, and she wanted to know exactly how little or how much the children really knew, to begin with, about these familiar animal companions. The additions of new knowledge stay better if grafted properly upon the old.

THE ANIMAL PETS AT SCHOOL

The days, when the animal friends came to visit school for an hour or so, were truly full of interest. There is time to tell of only a few of these visits, but while no two were alike, the main points the teacher had in mind were similar in the various studies.

The day Emilie's kitten came to school will do as an example. The tame little animal was soon content in the new surroundings, especially as a saucer of milk was at hand. As the children watched it drink, the teacher directed their notice, "What helps it get the milk into its mouth? Do its lips help? Its 'hands'? Could we get a good drink of milk if we had to take it that way?"

"Here is a tiny piece of meat. Let us see how it gets that to its mouth." (Teacher holds it up just out of cat's reach.) "Those sharp claws are ready to help. See them stretch out. Look at the hind legs and feet when it stands erect. Are the claws in those feet of any use just now? Where does it keep those claws when it is not trying to catch things? Which feet need the most claws? Have they more? Count and find out."

(Remember as well as you can how this cat looked when it was doing different things, for we are going to make pictures of it soon.)

"Keep very still for a minute, children. See how well kitty can hear, and if you can hear as well." Teacher makes a tiny scratching noise under the table. Children notice alert expression of cat's face, body, etc. Teacher lets kitten play a moment with a bit of trailing string. Children see the suppleness of body and limb, the stealthy movements, the quick, soft step.

Then children come closer and teacher takes up the little animal. "Let us see what would help it to hold and eat a piece of meat after it once got it," she says, and she gently exposes the white sharp teeth to the view of the class. She takes a tiny velvet paw, and shows the pads and the sheath for each sharp claw. She shows how the fur points in a direction making it easy for rain to fall off and making it possible for the cat to go through small openings, without roughing up its velvety coat. Short hair around the head—long whiskers, strangely shaped ears, are noticed incidentally. Then class and kitten are taken to a darker corner of

the room, and children see how its eyes change in appearance, as the degree of light differs. Not much attempt at explanation was made here, save that when the kitten needed more light a certain part of his eye opened wider to let him have what he needed to see with. "Do our eyes change, too? Watch your friend a little and see. Does kitty need to see in the dark? Why? Tell me now while Emilie takes her kitten down to her warm basket in the basement for a nap—some of the things that you have seen that make it possible for kitty to catch a mouse for her dinner in case there were no Emilie to feed her.

Children then summarize observations upon this basis. Later in the morning kitty appears as a model for the drawing class, and these pictures made while teacher "helps children to see" are compared with some of the home drawings.

OBSERVING ANIMALS IN THEIR HOMES

"We are going to see some animals today," says Miss M—, at another time when the program says 'Nature Study.'

"Perhaps they will not be at home, but we will see what we can find to enjoy, at any rate, around their house."

It happened that two red squirrels had within a few days come to live in a big old elm tree in the school yard. The children had not seen them yet. A light snow had fallen the night before, and that in itself was a bit of nature "to enjoy," the children thought. After some bundling up the little procession started out. As they approached the tree Miss M— told the children to look about them, to see if there were any signs of animals. There were the tiny tracks in the snow telling plainly a story of their own. "Who made such tracks? Where shall we look to find the makers?" questioned Miss M—. "See which way the tracks point," said practical Vernon. The tracks pointed to the tree. The children looked up into its branches, but no sign of animal life was there, save holes of woodpeckers, and a deserted robin's nest.

"Oh, Miss M—! Come around on this side! Here is a hole right near the ground and I can look up into the tree a long ways! I think some squirrel must live here and those are squirrel tracks," said Joe.

But no squirrels were to be seen. The children had to run back to the building with curiosity only aroused, not satisfied. But when all were in their seats, Miss M— looked out at the tree just visited, and saw, sitting in the top of a big broken-off branch—who, but the squirrel—shaking his tail angrily, and seeming much disturbed. The children had a good laugh at the saucy little fellow who seemed to resent their visit. "We'll take him some food next time we go," they said, and they did.

The visit to the blacksmith shop, to see the horses shod, the visit to Mr. B.'s barn across the street to see gentle old Prince cleaned and harnessed, the day "Shep" came to school, and the still more eventful day when Miss M— brought some gold fish to live in the schoolroom ("Ours to keep," the children said), were all as interesting in their ways as could be—only it doesn't do to try to tell about it. "You just have to be there to know."

Here are some of the pictures and stories made by the children in connection with their nature work:

SUMMARY

Some of the facts learned were these: (They are summed up here far more formally than was done in any lesson with the children, of course, for in nature lessons a spirit of freedom, of inquiry, of investigation, existed.)

1. How animals get food for themselves.
2. Animals that gnaw.—Squirrel as an example.
3. Animals that catch prey with their sharp claws and

tear it to pieces with their teeth.—Cat as an example.

3. Animals that grind their food with their teeth.—Horse as an example.
4. Swimming creatures that have no feet or hands to help them get food. They must catch it with open mouths.—Fish.

II.—How animals are protected from cold, etc., or how their bodies are covered.

1. Fur.
2. Hair.
3. Scales.

III.—How animals live in their homes in winter.

House pets.

Barn animals.

Wild creatures.

* Trees, holes in ground, in houses, cellars, etc.

IV.—Animals that help us, and how they help.

1. Protection from mice, rats, etc. From harmful men.
2. Burden carrying.—How we use the strength of the horse.

V.—How we can help our friends the animals.

Making it easier for them to get the right kind of food, shelter, drink. Keeping them comfortable by seeing that their coats are clean and smooth.

It happened that the story the teacher was asked most often to read to the children this month was Kipling's "The Cat that Walked By Himself."

School Entertainment

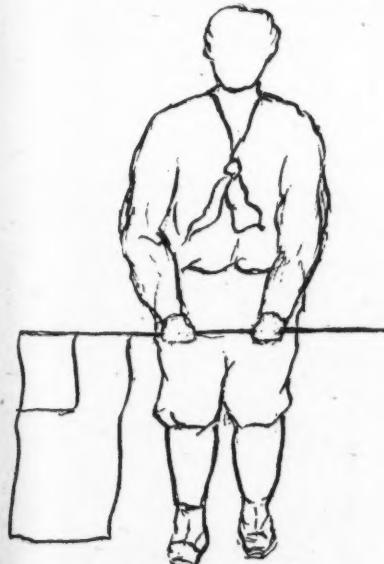
BOYS' FLAG DRILL

Miss Mary Eaton, Nash School, Chicago.

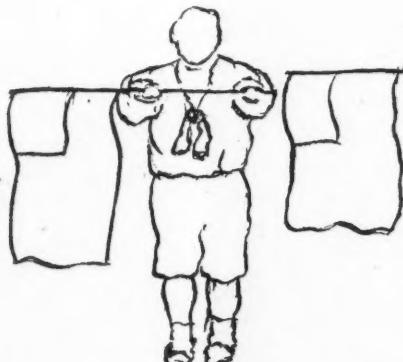
Music: "Rally 'Round the Flag.". The teacher would better play or sing the music for each of the stanzas, leaving but the chorus for the boys to sing.

FOR SIXTEEN BOYS

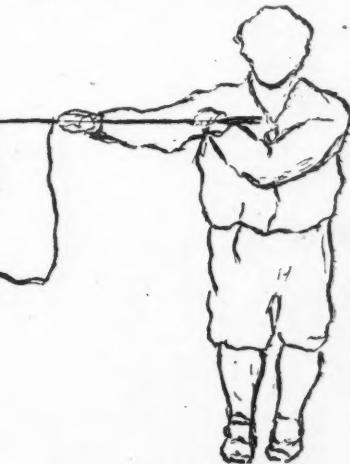
First position: Flags held horizontally in front, in both hands, which should be about a foot apart on the stick; arms extended downward full length.



1st Position



2nd Position



3rd Position

Second position: The same as first but raised to the height of the shoulders.

Third position: The same as second position, but the flag is swung horizontally to the right, bringing the left arm across the chest.

Fourth position: The same as the third, but extended toward the left.

Fifth position: Similar to the second position except that the flag is raised above the head. Flags are kept horizontal in all five positions.

Drill, Part I.

- 4 times from position 1 to 2.
- 4 times from position 2 to 3.
- 4 times from position 2 to 4.
- 4 times from position 2 to 5.

The most convenient arrangement of the boys is in four rows of four each; the distance apart is easily governed by the rows of desks in front of which they stand.

Chorus: As the boys sing "The Union Forever," the two middle files form tents above their heads by touching the tips of the flags together, while the first and fourth rows incline their flags toward the tents thus made.

Sixth position:



Seventh position: Two lines of tents.



"Hurrah boys, Hurrah."

"Down with the traitor," (6th position.)

"Up with the star." (7th position.)

While the rest of the chorus is being sung the boys wave flags.

Part II.

Eighth position: Flags held vertically forward with both hands.

Drill: Swing flags vertically to the right in right hands, four times. Swing to the left in same manner four times, using left hands. Swing alternately right and left; each four times.

Repeat chorus.

Part III.

Right face. Flags carried on right shoulders.

1. March eight steps forward.

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2. Right about face. Return in eight steps to place. Right about face again.

3. March eight steps forward, flags carried at "Present." (8th position.)

4. Return in eight steps to place, and face front. Repeat chorus.

Part IV.

Drill. Hold flags at right sides vertically and close to the body.

1. Change to position eight and return four times.

2. Change to "right shoulder carry" four times and return.

3. Change to "left shoulder carry" four times and return.

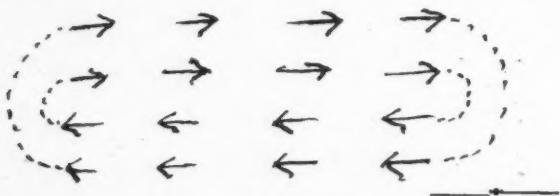
4. Change to horizontal position behind the head four times and return.

Repeat chorus.

Part V.

Front two rows "right face." Back two rows "left face;" flags held high over head.

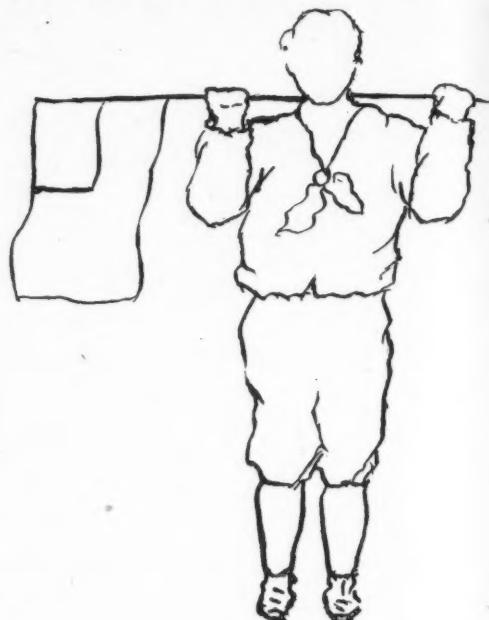
March round in oblong to place *8th Position* and "front face."



Repeat chorus.

Form in line again as for this last figure and march to seats, waving flags when the chorus is reached.

In changing from one part of the drill to another the children should assume the position of the coming part without an order from the teacher.



Part IV.

Training Teachers by Correspondence

The Interstate School of Correspondence, with its unusually strong facilities for giving instruction in the branches required by teachers in Catholic schools, invites Sisters who would improve their education and teaching ability to write for particulars regarding our courses. So far as we know, no one connected with a Catholic school has ever regretted the investment of time and money for instruction under our direction. We aim always to give every student more than good value for the price paid. In one school in Chicago (on the south side) we secured one student six months ago. Today we have eight Sisters in that institution on our rolls; they have recommended our work to sisters in other cities and from the initial enrollment about a dozen students have come to us. This is only one instance; our methods of work and the fidelity with which the interests of students are safeguarded always bring us a number of new friends from each enrollment.

COURSES THAT YOU NEED

NEW NORMAL COURSES—Comprising twenty-four branches, newly prepared and new in arrangement, are now ready for students, after many years of experience and preparation. The new courses mark the greatest advance we have ever made; neither time nor money has been spared to make them as perfect as possible. The text-matter in every branch was prepared expressly to meet the exacting needs of our students; it has been fully demonstrated that residence school text-books alone cannot be used successfully in correspondence work.

ACADEMIC DEPARTMENT—Each branch is a thorough, complete work in itself, offering as much work as could be secured in the same subject in a high-grade residence school. Sixty per cent of the Sisters who are studying with us select their work from this department. In support of our claim to thoroughness in these branches we have only to state that any satisfactory Academic credit will be accepted towards entrance requirements at Northwestern University and credit will also be granted toward advanced standings in four State Normal Schools.

Correspondence is cordially invited. State your needs as fully as possible and your letter will have prompt attention.

INTERSTATE SCHOOL OF CORRESPONDENCE 382-384 Wabash Ave
CHICAGO

| DRAW LINES THROUGH SUBJECTS IN WHICH YOU ARE INTERESTED AND ADDRESS BELOW AND MAIL TO THE SCHOOL | |
|--|-------------------------|
| NORMAL DEPT. - STRONG REVIEWS ONE OR MORE BRANCHES IN A COURSE | |
| Arithmetic | Physics |
| Elementary Algebra | U. S. History |
| Higher Algebra | Civil Government |
| Plane Geometry | Elementary Economics |
| Grammar and Analysis | Pedagogics and Methods |
| Reading | History of Education |
| Composition and Rhetoric | Educational Psychology |
| Am. and Brit. Literature | Hygiene and Hygiene |
| General History | Geography |
| Music | Physical Geography |
| Drawing | Elementary Agriculture |
| BOTANY | |
| ACADEMIC DEPT. - EACH SUBJECT IS A COURSE | |
| Arithmetic | First Year Latin |
| Elementary Grammar | Second Year Latin |
| Higher Algebra | Practical Rhetoric |
| Plane Geometry | Eng. and Am. Literature |
| Grammar and Analysis | Physics |
| Reading | Botany |
| Composition | Ancient History |
| Elementary Agriculture | Med. and Modern History |
| Algebra | United States History |
| Geometry | |
| SPECIAL COURSES | |
| Pharmacy | COMMERCIAL DEPT. |
| Primary Methods | Business |
| Intermediate and Grammar School Methods | Shorthand |
| | Typewriting |

NAME.....

ADDRESS.....

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REASONING IN ARITHMETIC

(Continued from page 301)

holds up answer-getting as the first aim; and "cut and dried" practices and juggling with figures are the result. To require no solutions of problems is as bad as, and probably, worse than, to require them always; for a pupil's work in abstract arithmetic gives him practice in computation, and if his problem work is little more than this development of reasoning then the effort for clear expression is neglected.

If the first three grades make it their business to train pupils in one-step reasoning, the foundation is laid for later two-step reasoning. The cause of the confusion often found in the fourth grade, with the more difficult problems is due to the fact that this has not been done. When pupils have been taught the two sets of number facts (addition and multiplication), and can perform successfully the four formal arithmetical processes (addition, subtraction, multiplication and division); when they can determine which of these formal processes is the one needed to solve any simple one-step problem, then and not till then are they ready to go to two-step reasoning. It is better to postpone two-step reasoning until the pupils have good command of the formal abstract work, then the handling of the numbers will not get in the way of the child's thinking.

TWO-STEP PROBLEMS

There are twenty-five types of two-step problems, which may be briefly indicated as follows:

| | | | | |
|------------------------|-------------------------|-------------------------|-------------------------|-------------------------------|
| 1 (+ +) | 6 (— —) | 11 (× ×) | 16 (÷ ÷) | 21 ($\frac{1}{x}$ of x of) |
| 2 (+ —) | 7 (— +) | 12 (× +) | 17 (+ +) | 22 ($\frac{1}{x}$ of +) |
| 3 (+ ×) | 8 (— ×) | 13 (× —) | 18 (÷ —) | 23 ($\frac{1}{x}$ of —) |
| 4 (+ ÷) | 9 (— ÷) | 14 (× ÷) | 19 (÷ ×) | 24 ($\frac{1}{x}$ of ×) |
| 5 (+ $\frac{1}{x}$ of) | 10 (— $\frac{1}{x}$ of) | 15 (× $\frac{1}{x}$ of) | 20 (÷ $\frac{1}{x}$ of) | 25 ($\frac{1}{x}$ of ÷) |

The order here given is the one most convenient for

purposes of enumeration. This is by no means the best order for their introduction. The pedagogical order, the one best adapted to the thinking of the child, is quite another thing. That order and problems illustrating the types named will be the subject of the next article.

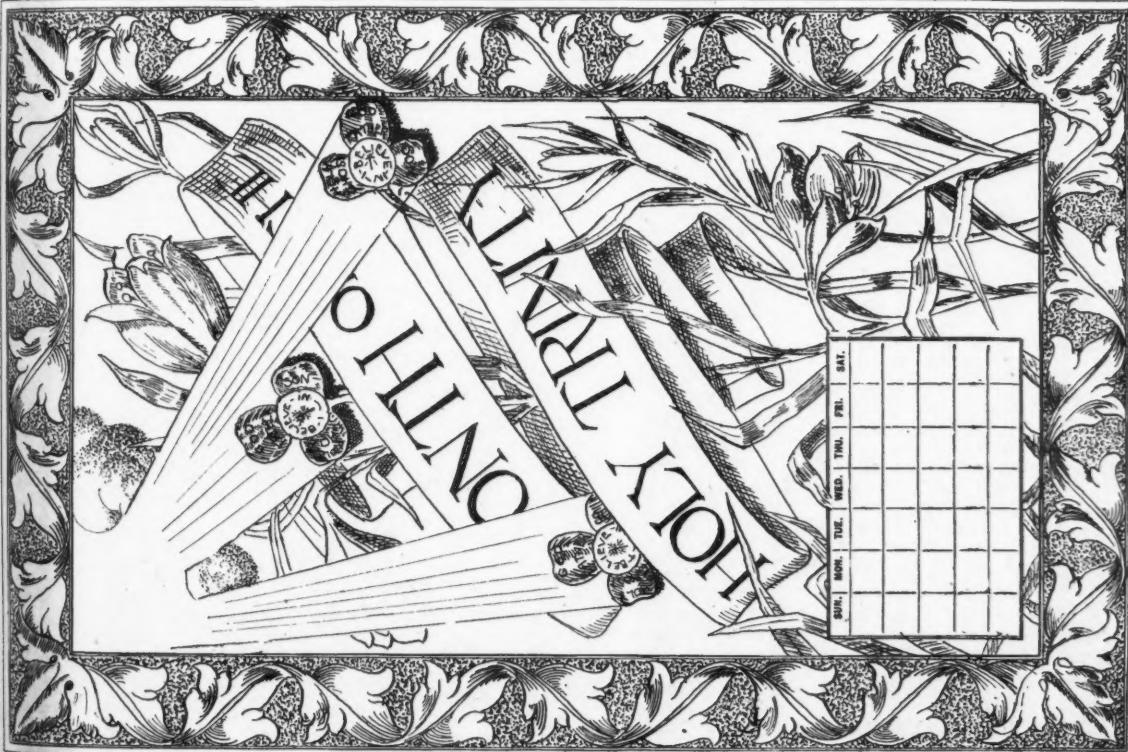
LONGFELLOW'S BOYHOOD

On the 27th of February, 1807, in the city of Portland, Maine, a little boy, named Henry Wadsworth Longfellow, was born. Portland is a city near the sea, and as the little Henry grew older he was often taken to the sea-shore. He came to love the sea very much, and often went down to its edge where he could watch it to his heart's content. He also learned about the building of the big ships which plow thru the ocean waves. When he became a man he wrote poems about the sea and the Ship of State, showing how well he learned about these things when he was a boy, and kept on thru the years his interest in them.

He began to write poems when he was only a little boy. There is a story, stating that he wrote a poem about a turnip, that grew behind a barn, when he was nine years old.

When he was old enough, he went to college, and altho he studied his lessons well, he liked fun and good times as well. One time he did something which his college teachers did not approve of, so they wrote a letter home to his father. Longfellow's father answered their letter saying that he did not think Henry was very bad, and that he believed he would turn out all right in the end. Time showed that Longfellow's father was right.

Religious Calendar Design For February



**THE DOUBLE THRONE,
or, RELIGION AND PATRIOTISM.**
**A One-Scene Play for Academic or Eighth Grade
Pupils.**

(By Sister M. Borromeo, O. S. D.)

(This play was presented with success in many Catholic schools last June. Numerous requests for copies of the booklet, which is out of print, cause us to republish the sketch in this number of The Journal. Teachers may assign characters, have the pupils copy their parts all the way through and learn. In the presentation the order of the dialog may then be directed by the teacher from the entire sketch herewith.)

CAST OF CHARACTERS

MALE—Uncle Sam, Young America, War, Capital, Labor, Striker, Trusts, Free Press, Courage, and Patriotism.
FEMALE—Religion, Peace, Piety, Science, Past, Present and Future, Arbitration, Loyalty and Liberty.
ATTENDANTS (if desired)—On War and on Religion.

ACTION

There should be a good deal of action. All the male characters call for a spirited delivery, and a very animated manner. Uncle Sam, Young America, and War keep in motion in the foreground.

STAGE SETTING

Decorations—Patriotic. Style of Scenery—Imperial. On a well equipped stage, outdoor scenery would be suitable, with a rustic throne in the background. The decorations, festooning, flags, shields, etc., should be, in this case, of bunting. If the play is given in a parlor, schoolroom, or ordinary auditorium, a background of white lace curtains over canary colored cambric, with Denison crepe paper in patriotic designs and colors, for decorations, makes a fine effect. The red and white, and blue and white striped crepe paper, cut in strips, and the edges ruffled, makes graceful and effective festooning, while the crepe paper shields and flags are much prettier than anything in muslin.

The throne, in this case, may be constructed of two armchairs on a carpeted platform. If the ends of the stage be screened off to hide the speakers until the cue is given, a drop curtain will not be needed.

COSTUMES

This play has been given entirely by girls, and by both girls and boys. Good taste will dictate the use of short skirts to obviate difficulties of costume, when all the characters are represented by girls.

Uncle Sam must wear the well known garb which makes him so familiar a figure. Young America should be very jaunty in appearance. The Striker should be plain and sensible; Labor very respectable, but not pretentious; Capital, rich and pompous; Free Press, dashing and up to date; Trusts, stout and pretentious. War should be dressed in bright red, and after the fashion of a Roman soldier or Mediaeval knight. The mailed jacket, shield, and helmet may be made of pasteboard and silver paper. Courage and Patriotism are spirits, and may be garbed in some fanciful style. Both might wear white cambric suits, somewhat heavily trimmed with gold. They need no armor, one because he is brave, the other because he is protected by the nation. The suits should be of different designs, and Patriotism should be distinguished by a kingly appearance and bearing. He is the chief ruler even in a Republic.

The rest are female characters. Loyalty and Liberty may be dressed like the Goddess of Liberty, and may be distinguished by a difference in the colors of the robes. Arbitration would appear well if dressed as "Portia" is robed in "The Merchant of Venice" when she plays the judge. The Past, Present, and Future might wear robes of black and silver, white and gold, rose color and gold. Science could use any suitable color, with mathematical and astronomical symbols made of gold and silver paper. Peace, in dove color, and Piety in pale lavender, with silver trimmings, will harmonize with the other colors. Religion should be robed in royal colors and splendor, with a rich mantle over her shoulders, a crown on her head, and scepter in her hand.

POSITIONS ON STAGE FOR FINAL TABLEAUX

| LOYALTY | THRONE | LIBERTY |
|-----------|------------|---------------|
| PAST | RELIGION | FUTURE |
| COURAGE | PATRIOTISM | ARBITRATION |
| PRESENT | | |
| PEACE | | PIETY |
| SCIENCE | | FREE PRESS |
| CAPITAL | | LABOR... |
| TRUSTS | | STRIKER |
| UNCLE SAM | WAR | YOUNG AMERICA |

No. 1. **UNCLE SAM**—How-do-yo-do, good friends. Glad to see you! What's up? You look sort of disturbed and excited like. I have just got back from visiting the Canal Zone. When I stood on the deck of that big battleship that carried a President of my country away from its shores, for the first time in our history, I felt so much like the all-conquering Caesar that I had a notion to dress like him—thought I'd get a tunic and a toga—believe I'd like it better than this old Yankee costume I've been wearing for a hundred years, or more.

But what is this? A throne? What are you doing with a throne in free America? You haven't been smashing up the Republic, have you, while I've been away studying steam shovels and teaching canal engineering. I bet those Coal Barons and Steel Kings and Life Insurance Emperors were just waiting to get me out of the way! Good thing I got back just so quick! Even Patriotism may be bought and sold. Many cruel things, many strange, dark deeds have been done in the name of Patriotism. I guess I got back just in time.

No. 2. **YOUNG AMERICA**—Ah, but true patriotism is next

to religion, a nation's noblest inspiration. (Enter Liberty and Loyalty.) Hail, fair Liberty! The patriotism that is loyal to you can never be false to the nation's best interests. Since you are in our midst Uncle Sam need not be in such a pucker about imaginary kings, barons and emperors.

No. 3. **LOYALTY**—No; he had no cause to fear that his temporary absence might endanger the security of the Republic. Liberty held queenly sway all the while, and the strong arm of Loyalty supported her.

No. 4. **YOUNG AMERICA**—This is a throne whereon no political or financial tyrants may sit. Liberty and Loyalty are its guardians. (They take their places each side of the throne.) Don't fret, Uncle Sam, I'm looking after this throne, and nobody's going to sit on it who isn't all there, or who isn't all right. You may trust Young America for that.

No. 5. **UNCLE SAM**—Well, I do declare! This bold nephew of mine is growing so conceited and so saucy, his old uncle scarcely knows what to do with him. If I lay a heavy hand on one part of him, in punishment, he declares some other part's to blame. Oh, he's shrewd! And then he's tremendously fond of company. Brings whole ship loads of people from all over creation, and dumps them right down at our door. Of course, I must ask them in, and then they stay and make a heap of trouble for your Uncle Sam. Why, they have more queer notions than you can shake a stick at! And that reckless young fellow there insists that he'll make good citizens out of 'em all. He'll get his head knocked off, pretty soon, and I'll be put to turning somersaults—that'll be the end of it.

No. 6. **LIBERTY**—These good people of whom you speak come here looking for me, for Liberty, to give them that peace and happiness that they have failed to find in their native lands. But, alas! Uncle Sam, I am not always permitted to give them these priceless gifts that they have a right to expect in a country that claims to be free. Our American kings, the tyrants to whom you have referred, do not permit Liberty to devote herself to the service of your foreign born citizens.

No. 7. **YOUNG AMERICA**—Liberty has spoken truly. And now, really, Uncle Sam, what cause of complaint have you against these emigrant friends of mine? Who have built your railroads, cultivated your fields, developed your mines, and run your cars, but these friends of mine from across the seas? I don't see what you could have done without them in the past, and at present they are your descendants who are furnishing most of the brains with which we glorify your name. Now, what could you do without them? Tell me that!

No. 8. **UNCLE SAM**—Well, for one thing, I might have a little bit of peace; I mightn't have any combines or Labor Unions, or Strikes, or Graft, or "Frenzied Finance" to turn my hair white and keep me awake nights. (Enter Striker, Arbitration, Capital, and Labor, two from each side.)

No. 9. **ARBITRATION**—Strikes! Oh, don't talk about strikes, Uncle Sam, while you have me to manage things!

No. 10. **UNCLE SAM**—And who are you, I'd like to know? There is nothing small about your presumption, at any rate. Who are you?

No. 11. **ARBITRATION** (a small girl)—I am Arbitration. I will look after your wars and your strikes. There is no need to lose sleep over them, while I am in favor with the Present. The Past knew me not; the Present is scarcely acquainted with me, but the Future will find me her best friend. At this very moment, I am your best friend, Uncle Sam, if your people would only trust me. Young America will be getting old in another century, and before its close he will have become, through my friendly efforts and bloodless revolutions, "boss" of all the nations of the earth.

No. 12. **YOUNG AMERICA**—Good for you! You're all right! You just put a stop to strikes and you'll suit me, right down to the ground. Strikes interfere with my comfort and my fun. I like a jolly good time with no let up to it. You must hammer away at the strikes, and I'll stand by you, even if the strikers don't get all they're entitled to.

No. 13. **ARBITRATION**—Oh, I am perfectly fair to both sides. The strikers can't fail to be satisfied with my answers to their demands.

No. 14. **UNCLE SAM** (peering into the face of Arbitration)—La, me! So you are the Spirit of Arbitration, eh? You are a rather small affair at present, eh? But you'll grow. Haven't got any baptismal name, I don't suppose? I thought not. You'd be more stable and consistent if you had. Being a sort of a pagan, you don't always get where you start for. A bit of religion would help you wonderfully; it's an excellent medicine for some of the diseases you meet with. But I guess the diplomats, your Russian, German and English trained nurses, prefer surgery. It strikes me that since you have no baptismal name you'd do well to change your family name. "Fraud" would suit you, most of the time. Yes, sir! You're a fraud, nine times out of ten, and when you're genuine you haven't force enough in you to make people listen to you, or accept your propositions. Make your diplomatic trained nurses learn their business; make the people respect and obey you. Then we'll talk about long sleeps and an absence of hair dye for your Uncle Sam.

No. 15. **STRIKER**—Much trouble as I often cost you, I, the Spirit of Strikes, am sure of your sympathy. The God of Justice will balance things, in the end, and will show whether I have been a blessing or a curse to this great land, a friend or a foe to a people that have the name of being free. It was at my call that Arbitration first came to your land in the sacred interests of Peace. War is ever hovering near me, ready to make of my lawful struggles unlawful battles. But—I see approaching us the creators of the conditions that have given me existence; Labor and Capital are here. (Labor and Capital enter from opposite sides.)

No. 16. **LABOR**—So far as I am concerned with him, the Spirit of Strikes has fared better than he deserves, for to me his services have been of doubtful value. I have been forced to employ him, as the soldier employs gunpowder, but sometimes with less honorable satisfaction. The explosion that carries an honest ball to an honest enemy's heart is all right, but that same force may, through carelessness, or by accident, or through criminal design, become the destroyer of valuable property and of innocent people. Labor is made to bear the odium, when the Spirit of Strikes, as sometimes happens, inspires evil desires and brings about the triumph of injustice.

Next to God's grace, there is nothing so ennobling as honest labor, and for no other country has intelligent, free-handed, generous-hearted Labor done so much as for America.

No. 17. **LIBERTY**—You are indeed honored and cherished in this busy land, O Labor! Here, where I, the Spirit of Liberty, wield the scepter of Peace and Plenty, you have not merely an abiding place, but a home. But beware, good friend; you, too, may become tyrannical. Beware; lose not your trust in God, lest in your desperate struggles with Capital, you use the methods of Capital, and attain an ignoble victory.

No. 18. **LOYALTY**—So long as Labor is governed by the principles of Liberty, and taught by my voice, the voice of Loyalty, or guided by my hand, all will be well, and Labor will further the interests of Peace in the spirit of truth and justice. But if Labor becomes disloyal to Liberty, then will it degenerate into violent and radical Socialism.

No. 19. **YOUNG AMERICA**—Capital has its proper place among us. If it has become an usurper of power and prestige, Uncle Sam is to blame, through want of vigilance and foresight. Have none of you a greeting for Capital? Behold, he stands alone and neglected—a thing that is new to him, and that he does not relish. I'll warrant you! Be courteous, at least; and more; give Capital his due. Labor has built, but Capital has been the architect; Labor has struggled to establish industry in our midst, but Capital has given the power; Labor has fought a good fight against the forces of nature, but Capital has furnished the ammunition.

No. 20. **LIBERTY**—I would be most happy to have Capital for a friend, but he must make the advances. I am not sure that Liberty has a place in his scheme of things. Do any of you consider him the friend of Peace and Patriotism? He has done much for both, but the selfishness of his motives detracts from the value of his deeds.

No. 21. **LOYALTY**—I, too, have my doubts of him. He loves Liberty, because of the opportunities it affords him and the privileges it confers upon him, or enables him to grasp. I am not sure of his devotion to Patriotism, either. In time of War, Labor works and fights, and endures; Capital speculates, buys government bonds, and grows richer, fattening on the country's woes. And yet, Capital should be the mainstay of national greatness and integrity. Wake up, Uncle Sam! Take heed, Young America!

No. 22. **CAPITAL**—Where there is so much prejudice, a wise silence is the better part of discretion. I make no defense; I merely state a few facts. The government is glad, in time of stress and of war, to sell me a few of his bonds. The public, in time of trouble, uses my resources, and then gives me unlimited abuse when prosperity returns. The government is secretly my friend, though outwardly my enemy, while Labor is stupidly ungrateful to the hand that supports it. However, I need bend the knee to none of you. I am sufficient unto myself.

No. 23. **YOUNG AMERICA**—It seems to me that Uncle Sam and some of his true and loyal citizens have been making you "bend your knee" pretty lively of late. It must be getting quite limber, however stiff your stubborn neck may be.

No. 24. **ARBITRATION**—You have bent your knee to me in the past, and you will in the future. Indeed, the Future will see to it that you lie prostrate at my feet. Then the Spirit of Strikes, being useless, will die, and Labor will triumph. The ignoble political and financial fetters that restrain the Present shall not bind the free limbs of the Future.

No. 25. **CAPITAL**—The best way to deal with you is to ignore you. (Turns away from her.) Some of you noisy brawlers asked Uncle Sam a while ago, in behalf of Labor, who built his railroads, etc.? Will that inconsistent and illogical questioner tell me who paid for those railroads, etc.? How many canals, railroads, and other "public utilities" would Uncle Sam have today if Capital had not footed the bills?

No. 26. **YOUNG AMERICA**—In the first place, Uncle Sam doesn't "possess" any railroads, and in the second place, if he did "possess" them, we would not see Capital rushing along "to foot the bills" for him. Most of Uncle Sam's bills are "footed" by the taxes of the comparatively poor people of the country. The less you say about what you have done for the country, by the construction of public utilities, the better. Young America isn't asleep, let me tell you; not just now. We don't owe you any thanks, nor any honor for making yourself rich.

(Enter Future, Past, Present, and Science. Two from each side.)

No. 27. **STRIKER**—No; the Lord of the Castle has small reason to be thankful to the bandit who builds a highway that he may the more readily reach the castle and rob its treasure room, or the more easily and safely take from the Lord of the Castle his jewels.

No. 28. **FUTURE**—It rests with me, the Future, to change these conditions and to institute a better order of things. With the aid of those who once to *occupy* this throne, I will accomplish my glorious task. Then we shall not need your unpleasant methods, O Striker! As for you, O Arbitration, see that you summon wisdom to your councils and keep justice at your side. (Enter War.) What brings you here, O Prince of War? I thought you were long since banished from our peaceful land.

No. 29. **WAR**—I do not come to consult with you, at all events, O Future! I glory in the history of the Past, and I am concerned with the Present. These good spirits seem to disagree about something. A quarrel always attracts me; particularly if the parties are of political importance, for such a disturbance may bring a profitable job. I rejoice when Labor and Capital have a dispute, for division and strife give me my glorious opportunities. It is long years since I trod the soil of Uncle Sam's domain, and watered it with the best blood of his people, in both the north and the south. In the meantime, I have not been too busy in "the far East," or in South Africa, to keep an eye on American affairs, nor to keep an ear open to voices that may, ere long, demand my presence. Too much Capital, too many strikes, too much Panama Canal, too many disputes about state rights and Federal interference, too big a dose of Monroe Doctrine, irresponsibly administered, may give me, at any hour, an opportunity to establish my power, and make it supreme over brave but rash America.

In truth, my presence and my reign should be now, as in the memorable Past, a glory and an honor to any land that I may visit.

No. 30. **PAST**—Prince of War, I, the Spirit of the Past, know well your glorious history. I recall with pride your mighty heroes, Alexander, Cyrus, Caesar, Napoleon, Washington—and a hundred others—all your ardent admirers and devoted servants. Let not the dull plodding Present, miserable slave of the commercial spirit, drive you into seclusion. History will continue to glorify you as she has ever done in the Past, and Science—

No. 31. **SCIENCE**—Yes, Science will aid you to regain your dominion over the nations. I have always worked zealously in your behalf—have always hastened, in hour of need, to offer you the mightiest of my discoveries and inventions.

No. 32. **WAR**—I acknowledge my great debt to you, O noble Science! Without you, modern warfare would be impossible. But in these stupid days, of what use to me are your discoveries and inventions, your high explosives and your steel armored ships, with their 12-inch guns? Since pale, sickly Peace is so warmly favored by the Spirit of the Present, with her Roosevelts and her Courts of Arbitration, I am an exile from the land I made free and glorious, when Americans were brave and true. Now, the cowardly, comfort-seeking people of this country are proclaiming the shadowy glories of Peace, principally because they wish to escape the soul-strengthening discipline of pain.

No. 33. **PRESENT**—Be silent, O bloody Prince of War! Destroyer art thou of human life, and of all things beautiful. I, the Spirit of the Present, love you not. I would fain banish you forever to the regions of eternal strife and woe, where you originated and where you belong. Science, surely you only tolerate War, and give him service, because conditions over which you have no control demand it of you. Abandon him, I entreat you, and labor in behalf of life, peace, industry, and a worthy prosperity. To die piously and happily, at the close of a long, useful life is what the Present regards as superlatively desirable. Your glories, O Prince of War, so dear to the grim, dark, barbarous past, are detestable to the sunny, civilized, peace-loving Spirit of the Present.

No. 34. **PAST**—Be quiet, hypocritical boaster! You encourage a hundred vile inhumanities and cruel practices, far more degrading and destructive than those of War. Come, mighty Prince, take your rightful place on the steps of the throne; let the Spirits, here assembled, choose between you and poor, mean-hearted Peace.

No. 35. **WAR**—I fear the result of their vote. Europe and America are becoming entirely too tame. Were it not for South Africa, and the distant regions of the "far East" in Asia, I would no longer have a chance to exercise my noble powers, display my magnificent talents or increase my domain. Modern nations are becoming so over-civilized, or rather, so much afraid of each other, that I run the risk of losing my long-established place among the world's active forces. From the beginning of history until very recent times, I held the empire of the world, wore the crown of universal dominion, and beheld, bowing before my throne, earth's noblest and best, while her greatest and bravest gloried to die in my service.

No. 36. **PRESENT**—(Peace enters.) Come, all ye spirits that move the heart of man! Come, declare your allegiance to fair Peace. Let us banish War forever.

No. 37. **SCIENCE**—I will serve Peace skillfully and patiently, but I will serve War devotedly and enthusiastically. I love, in time of Peace, to struggle with the forces of nature, and to wrest from her the secrets she withholds; it affords me greater delight to draw priceless good from the battles and the victories of War, of war between national armies; of war against all sorts of social and political forces; of war against man's subtler enemies, disease and sin. Spirit of the Past, it may be that you and I shall be able to convince the insincere, ease-loving Present that the peace she favors is not true Peace, but merely a deceitful tranquility. There are things well worth having that will never be gained if man does not fight for them. There are bloodless wars. Many of them are called for in America.

No. 38. **FUTURE**—The Past has no right to a place in this company of living, active and enlightened spirits. When we wish to learn anything from her, we can read about her in books. Let her depart to seek the society of boastful History and dim, vague memory. The Present pays a certain sort of homage to the Past, but the Future ignores her.

(Enter Free Press, Courage, and Piety.)

No. 39. **PRESENT**—It is well; let the Past depart to the world of shadows, but let War go with her. Science will continue to build great battleships and to manufacture mighty guns, but War shall not be here to use them. They will serve their purpose in idleness—they will keep the nations in such deadly fear of each other that none will dare to summon War into active service.

No. 40. **FUTURE**—If you are so anxious to preserve peace, you had better put some sort of restriction on your Free Press, and force it to keep within the bounds of decency. License is not freedom. When it comes my turn to reign, I shall reform, not only Wall Street and the Insurance Companies, but the Free Press.

No. 41. **FREE PRESS**—You do the Press an injustice. Have not my vivid accounts of the horrors of war, in Cuba, and in the Philippines, and in Manchuria, turned the hearts of Americans towards Peace? I do not deny that I have at times provoked and furthered a just war, but I am ever and always the friend of Peace. It is not just to judge the Press by the worst among its representatives. Remember—the Press has been the principal agent at work in the evolution of Arbitration. When War dies, it will be at the hand of some gifted journalist, and a newspaper reporter will crown perpetual, earthly Peace.

No. 42. **CAPITAL**—Do not let this extravagant speech alarm your bloody Highness, O Prince of War! The Russo-Japanese conflict, occurring so soon after a peace conference, proved that the good resolutions of nations, like those of individuals, often go to the warm regions of the next world. There is money for Capital, whether War or Peace triumphs, so I am neutral in the contest between them.

No. 43. **LABOR**—All the same. War will not die, if Capital finds it profitable to keep it alive. Arbitration may become a giant in time, but he is in his infancy now. He has much to learn, and his strength has not been properly developed. But there is one here in our midst who has been silent, and whose name has not been mentioned yet; without him there could be no war, no struggle to preserve peace, no effort to gain Liberty, no desire to exercise Loyalty. Let me hear noble Courage speak.

No. 43. **COURAGE**—It is true that without me nothing can be done that is worth doing. Without me Capital would triumph and Labor would tamely submit to injustice. The oppressed, without my help, would continue to suffer unmerited woe, and would make no demands for redress.

Without me the Past would have had no heroes, and, were I to fail her, the Present would be robbed of all her glory, while the prospects of the future would be dark and hopeless. Without me, earth would be the cemetery of countless failures, and heaven would

The Catholic School Journal

have no human souls to fill its vacant choirs.

No. 44. YOUNG AMERICA—Well, I declare! You're a mighty important personage, according to your own showing. Nothing small about you, I see. You have an opinion of yourself. Ever had your head measured? Must be hard to find a hat to fit you. And so you represent that thing that I feel inside of me when something turns up that isn't all right, and I want to fight it. Why, I believe I've met you on baseball and football fields, and on the campus of the college. Why—sure, you are Young America's favorite chum, old Courage! I'm told that you frequent even girls' academies and colleges, and that you don't disdain to help their students sprain their ankles at basket ball. Well, well, and you're the mainstay of the new woman, too, and she certainly needs Courage for a chaperone, if she has to earn her own living.

No. 45. COURAGE—There was a time when woman had no need of Courage; fortitude sufficed her; but as men have grown cowardly, in a moral sense, woman has grown brave and promises to win in the handicap of life. It is like Young America, however, to recall his pleasures on the ball fields, and to ignore the fact that he has met me on the battle field. It is universally admitted that, while other lands are my abiding places, America is my home—the land of the brave and the free!

No. 46. PIETY—I salute you, noble Courage! I am Piety. When you are allied with me, none can withstand you. Not the most cruel of Roman Emperors, with his praetorian guard, and his cohorts, could budge the will of even one small child in whose heart dwelt Faith and Piety, supported by Christian Courage. You are indeed great and powerful. Soon there will appear among us a glorious being, greater, nobler, holier than any Spirit here. For her, you have done your greatest and most daring deeds. The death of the hero and of the martyr honors you, and glorifies me, for I am Piety, the joy-bringer, the joy-maker, and above all, the inspirer of true Courage.

No. 47. PEACE—Yes, O gentle Piety, and you are likewise the creator of true peace; Courage preserves Peace, though he also supports War. When War is raging, I fade away and disappear, and yet War is my friend; he re-establishes Peace. Threatened war often preserves Peace, and accomplished war restores Peace.

No. 48. COURAGE—When people have the courage of their political or religious convictions, they are willing to suffer for them, and to regain perfect Peace at the expense of pain. I feel, then, that I am justified in claiming a place very near this mystic throne that is centered in the hearts of the people.

(Enter Trusts.)

No. 49. TRUSTS—Oh, Uncle Sam, my very good friend and indulgent patron, and Young America, hearty admirer and zealous promoter of Trusts, here is our opportunity. Let us make a "Combine" of the virtues and the vices, also of the great religious and political qualities, and—yes—what a stroke of genius!—get a monopoly of all the Courage in the world. My! but that is a great idea! We'll gain every battle and secure every victory; we'll grab all the lands and all the riches. Why, we can then bring to "The States" all the world's potentates, all its heroes, all its saints and all its sinners. How does that strike you, Uncle Sam? No heroes but the American brand; no saints or sinners without "U. S. A."

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after their names!

No. 49 (b). STRIKER—Just leave the sinners out of that invoice, will you? We have sinners enough of our own; they are a drug in the market. We don't need any second-hand sinners just now; the supply of the home-made article is greater than the demand. You might import a few saints, but probably the tariff on 'em would be too high.

No. 49 (c). FUTURE—When I am running things, after a few years, I'll have a high tariff on sinners, or charge a high license for their propagation. There shall be free trade or reciprocity with all nations as to saints, however.

No. 50. PAST—I am glad we had no such follies to bother us in my time. We had countless saints whom the Present still quotes, and we had sinners, fine, sturdy sinners. We had good, jolly, fighting, face-to-face, and downright, honest highway robbery. There was no sneaking around, calling a spade a silver teaspoon.

No. 50 (b). SCIENCE—You may well call these modern nations' follies, and laugh at modern society for calling spades silver teaspoons, but there is much to be thankful for. For one thing, the Trusts, though they may possess a man's mind and heart, life and labor, cannot enter the realm of divine grace and mortal virtue. Neither can they conquer Science, though they make reckless use of my inventions and appliances. They are a great political danger, however—and I would say—Watch the "Combines," Young America, watch the "Combines."

No. 51. YOUNG AMERICA—I have been watching them, right along, and I have concluded that all we have to do is to form a union, a scientific, artistic, Uncle Sammlistic union of all the political and moral virtues and qualities that Religion would require us to have. That will preserve our national integrity in its struggle with the degradation of the Trusts and nothing else will.

No. 52. UNCLE SAM—See here, my son, you had better be careful; somebody will be screeching the advice to you to be "non-sectarian," or to beware of "Popery." I approve of a judicious mixture of religion with politics; it's respectable, you know, and it sounds well in "President's Messages" and "Thanksgiving Day Proclamations," but you are going too far.

No. 53. PIETY—Uncle Sam is right, Young America; your religious union would not work any better than the moral combine of the Trusts. It is not for you, nor for Uncle Sam, nor for any purely civil government to command the great moral qualities of the human heart, and yet the world is taught the possibility of morality without faith, and without the practices of religion.

No. 54. TRUSTS—Religion always takes care of herself, I notice; and now I want to ask, am I to have no part in that great future to which some of you have referred? If you ignore me, I'll force your recognition. I'll combine War, and Strikes, and Socialism, and we will shatter your mystic throne in an hour. Pale Peace shall flee before us, and weak Piety will be unable to withstand us, even though Courage support her. Ours will be so tremendous a victory that even the vaunted Uncle Sam will fall before it and in your midst, on a material throne, shall sit an all-powerful and relentless king.

No. 55. PEACE—That victory will never be yours as long as the

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people are loyal to Liberty and to me. But, good friends, our mystic throne is still without an occupant. Where is that noble spirit whom we invoked long since? Where is lordly Patriotism? We would fain give him this throne and offer him our steadfast allegiance.

(Enter Patriotism.)

No. 56. FREE PRESS—Even now he appears. Hail, noble spirit of Patriotism! Most gracious support art thou of the liberty of our land. To you we offer our untiring devotion and unfailing allegiance.

No. 57. ALL—(To Patriotism): Hail, noble spirit! All hail!

We offer our loyal homage to thee.

No. 58. WAR, TRUSTS, CAPITAL, LABOR AND STRIKES—

Hail, powerful spirit! All hail! We offer you a devoted service.

No. 59. LOYALTY—You have spoken wisely, good friends, each according to his heart. Permit me, glorious Patriotism, to lead you to the mystic throne that stands so securely in our midst.

No. 60. PATRIOTISM—Noble Spirits, here assembled, I greet you. In union with you, I have but one wish, our country's highest good, and the true welfare of the people. My heart is kind and strong, my ears are open to words of wisdom, my eyes are clear to see the higher and better pathways to national greatness. What have my country's friends to ask of me?

WAR—I come, not to ask, but to grant favors. I am here to offer my homage and my powerful services, that your throne may be stable and your possession of it secure.

No. 61. FREE PRESS—Presumptuous Spirit! Think you Patriotism has naught to do but follow your bloody trails? Has he none but military battles to win? Shall he further civilization with only the sword? In this fair land, it were better for him to cultivate the arts of peace, and let Piety and Courage wage for him his bloodless battles against wrong, and for the triumph of the right.

No. 62. PATRIOTISM—While your last statement is true and we appreciated his logic, yet we cannot ignore the fact that War has been our friend in the past, however small the use we may have for him in the present. Three times in our history War has preserved our national existence, and not long since. War added so greatly to our glory, and our prestige, among the nations of the earth as to preserve us, perhaps, from defensive War for a long time to come. We thank the God of Armies who granted us our wonderful victories.

Prince of War, we acknowledge your worth, and we realize that we may need your services again, but at this bright hour do you retire and let sweet Peace approach. (Addressing Peace): Though I dare not abolish War, yet to you, fair Peace, I offer the position of honor at my right hand—nay—you shall share my throne.

No. 63. PEACE—It may not be, O noble Prince! One greater than I, wiser than you, more powerful than all of us together, comes to occupy our mystic throne, but Peace, and all true, brave spirits will hover near you, for wise and holy is she, who comes in the name of the Lord. The great God loves her beauty and delights in her

sanctity, hence He has made her Queen of His kingdom on earth. Let us greet her with joy and pay her worthy homage. Let us keep her in our midst, the glorious occupant of our mystic throne. Then will all our citizens be truly prosperous, happy and good.

(Enter Religion.)

No. 64. PIETY—Behold, she approaches! Liberty and Loyalty, do you stand on guard; Peace and Patriotism, lead our queen to our mystic throne. Religion comes. All hail!

No. 65. ALL—Hail! All hail! Gracious Queen, welcome, O holy one, sent by God to rule us! (They bend the right knee while saying this.)

No. 66. RELIGION—Joyfully, and exultantly, do I accept the homage of your hearts. O loyal Spirits! "In union there is strength," and now I shall lay the corner-stone, as it were, of that union by calling upon Patriotism to share the Double Throne. Come hither, noble Patriotism; together we shall reign. Patriotism has always its inspiration and its strength in Religion. Each is useless, or worse, injurious, to the nation without the other. The Church teaches loyalty to lawful authority, to duly constituted government. True Patriotism cannot exist without the principles and the practices of Religion. Let us occupy this throne together, in unity of spirit, and in mutual respect, and then will the people of this fair land of peace and plenty become prosperous, happy and holy. Aided by me, Patriotism will solve in peace and quietness all the problems that dismay good citizens and that torture and exasperate socialists and anarchists. Advised by me, Patriotism will quietly discover and we'll peacefully abolish political and financial evils, and will institute reforms without bitterness or death. Come! Gather round the throne! Let us honor the Past, the Strikes and War for the good they have done. Let us glorify the Present, that is making such valiant struggles to reach higher things and to institute better conditions. Let us plan for the ennoblement of the Future, and for the furtherance of Arbitration. Even the Trusts might be made worthy of their title, and Labor and Capital become friends engaged in cooperative business. The Free Press shall be the Apostle of improved conditions, and shall record the good, not the evil, that man does. Science and Art have always been my allies, and such they will continue to be. Peace, Liberty, Loyalty, Courage and Piety will perform their glorious mission on earth with a ten-fold zeal and earnestness. Uncle Sam and Young America will be my patrons and protectors, and while Patriotism and Religion share the double throne, Columbia shall be the truly happy, shall be truly the land of the free!

(Religion and Patriotism occupy the throne.)

(All sing some patriotic song.)

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Another form of time-wasting characteristic of some teachers is the asking of unnecessary questions. It is told of one teacher who regularly interjected the following questions into the recitation: "All that think this answer is right, may rise. Now all that think it is not. All that have no opinion about it, sit." While such a formula might be a good one for special occasions, it is not the thing for everyday class work.

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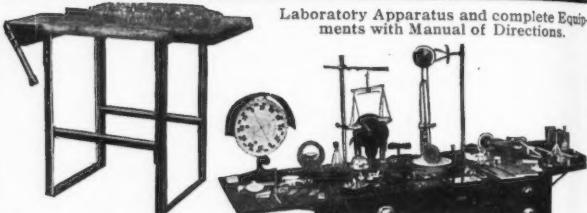
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Catholics of St. Louis are much wrought up over the proposed taxation of parochial schools and of St. Mary's hospital of that city. Several priests, among them Father Garthofester, rector of St. Mary's church, called upon the tax collector recently, after having received notice to this effect, and were informed that no protest would be heard and that the tax be paid.

Tax Assessor Brinkop, it is said, resurrected an old law providing for the taxation of private schools and interpreted this to include all parochial schools.

It is claimed by the parochial schools that this law was passed in order to tax business colleges and other institutions conducted for private gain and never was intended for

parochial schools. When the question was brought before the diocesan school board Right Rev. Msgr. Connelly, vicar-general and president of the board, advised against any agitation at the present time and stated that when the proper time came a forceful protest would be presented against the measure. Defenders of the schools say that they save the state \$1,233,439.45 annually.

The advisory board of the Pennsylvania Department of Health has decided to introduce the system of medical inspection now in vogue in the cities to the schools of the rural districts. The plan is to examine the general health of each pupil twice a year, with especial consideration for the nose,

mouth, eyes and ears. The policy of inspecting the pupils of public schools medically has been so beneficial wherever it has been adopted in the cities, that the extension of the system to the rural schools might have been expected as a matter of course, although the need thereof is naturally smaller than in crowded communities.

The year 1910 will find many changes in the ecclesiastical province of St. Paul, which covers the states of Minnesota, North and South Dakota. At present there are in the province seven dioceses, St. Paul, St. Cloud, Duluth, Winona, Sioux Falls, Fargo and Lead. On the recommendations of the bishops of the province, two new dioceses will be formed.



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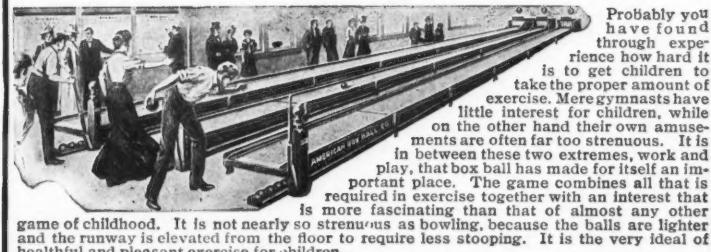
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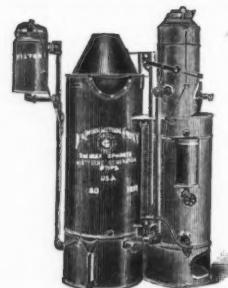
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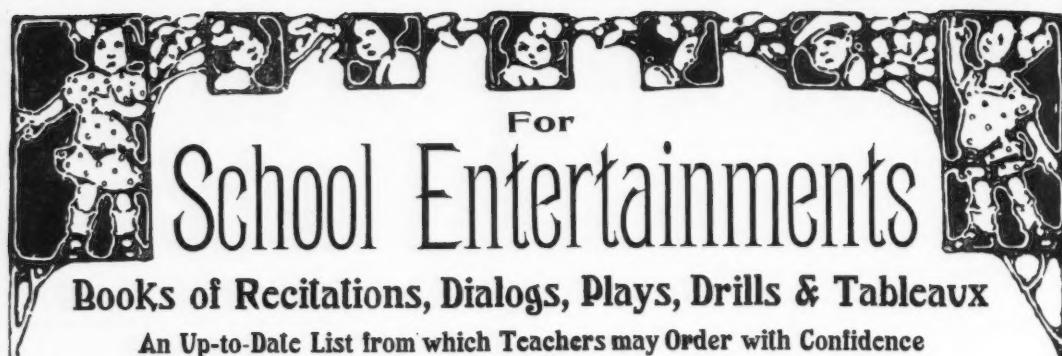
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4 He is ris - en! He is ris - en! Spread the tid - ings

at the tomb; Death no lon - ger has do - min - ion,
seek in vain; Emp - ty is the rock - bound pri - son,
glo - ry sing; Death thou art no lon - ger vic - tor;
far and wide; He has left the grave tri - -umph - ant,

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Light has bro - ken thro the gloom. Al - -le - -lu - ia, al - le - -
 Christ be - gins His King - ly reign. Al - -le - -lu - ia, al - le - -
 Grave, where is thy boast - ed sting? Al - -le - -lu - ia, al - le - -
 Now im - mor - tal, glo - ri - fied. Al - -le - -lu - ia, al - le - -

lu - -ia, Lo! the stone is roll'd a - -way;
 lu - -ia, List to what the An - gels say;
 lu - -ia, Glo - ry to our ris - en King;
 lu - -ia, Hymns of praise we glad - ly sing;

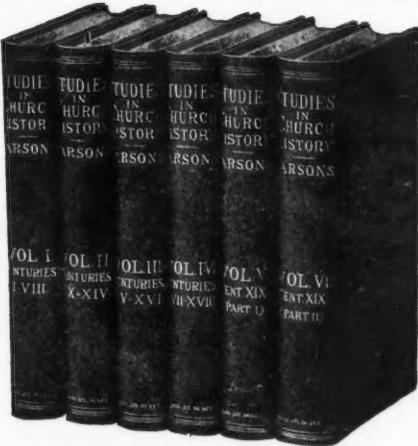
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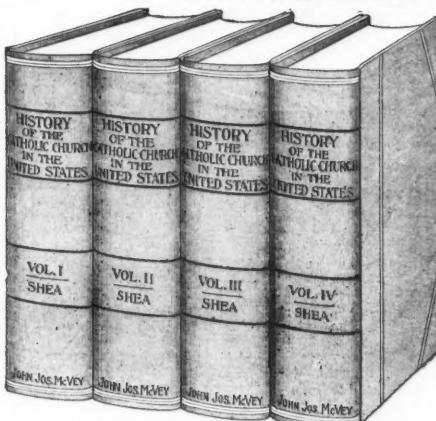
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